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DEDICATED

TO

Professor H. W. BAILEY

AND

Professor W. B. HENNING

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FOREWORD

The locked books of Zoroastrian literature based on the independent Sassanian Culture have still to yield up many of their secrets. With the large amount of pre-Islamic literary texts in Persian and the closely related Parthian now known we can point to a large vocabulary in clearly written scripts where earlier so much was obscure. Some Zoroastrian technical terms there are which may not turn up in these new sources but the basic vocabulary is now familiar. For the larger Zoroastrian books, as the *Dēnkart* or the *Dātastān i Dēnik*, it should soon be possible to prepare a complete study to meet the most exigent demands of present-day exact knowledge of the intensely interesting Sassanian literature. To all workers in this field we shall offer full-hearted support in an enterprise most worthy to be encouraged. We may hope that this present book too from the *handarz genre*, will throw back some illumination upon these enigmatic times. Here we can get contact with the living men of whom otherwise we have but scanty lists of names and slight records.

H. W. BAILEY.

Cambridge.

12th. July 1959.

INTRODUCTION.

“Classical quotation, says Dr. Johnson, is the parole of literary men all over the world”; and a knowledge of general literature, as displayed in the writings of renowned authors, is one of the marks of a cultured mind. From the earliest times, there is not a celebrated name that has not contributed something to the abundant materials of sententious lore. It is a treasure-trove that has been continually accumulating, till at last it includes a short synopsis of the wisdom of all ages and of all nations. The Pahlavi literature itself presents an inexhaustible mine, wherein we may trace the genius and spirit of the people who created it. In this small text will be found examples of some principal phases of divine goodness, of moral wisdom, of benevolence, and of the relative position of virtue and vice in the economy of human life. In modern times, we find that in the writings of the sublime Dante and the elegant Cervantes, the lively La Bruyere, in the works of Rousseau, Lavater, Franklin, Shakespeare, Pope, Addison, and Swift and in the many versatile writers of to-day, these most impressive moral truths everywhere abound, and present themselves as landmarks in ethical philosophy.

The Collection of ancient *Handarž*-writings is of incomparable value and importance. It has done more for the moral and religious progress of mankind than any other literature. *Handarž*-writing was a favourite theme of the learned priests of the Sassanian period (226-651 AC). This literature occupies a prominent place in Pahlavi writings. *Ātarpāt Māraspand*, his son *Zartōšt*, and his grand son *Ātarpāt Zartōšt*, *Baxt-Āfrit*, *Vazorg-mihr*, *Vēh-zāt Pērōž*, *Ātar Franabay i Farroḡ-zāt*, *Husrav i Kavātān*, and many other ‘*Pōryōtkēšas*’ have identified themselves with this class of literature. In the Sixth Book of *Dēnkart* we find the names of *Ātarpāt Māraspand*, *Baxt-Āfrit* and others as typical *Handarž*-writers. Moreover, in the *Dēnkart* Book Third, we find special admonitions each attributed to *Zartōšt*, *Sēn*,

Ātarpāt and *Husrav i Kavātān* respectively. (See Dēnkart, Vol. V. ed. by Dastur Peshotanji Sanjana §§ 195, 197, 199 and 201 and Dēnkart ed. by Madon pp. 209, 212, 215 and 218¹). Ethico-didactic treatises in the form of Counsels, maxims, or precepts, constitute, *defacto*, a singular group of literary mementos. To the *Handarž*-writers one fundamental theme was "man's search for God". Behind history and poetry, prophecy and drama, gospel and epistle, there lies an intense eagerness to understand God's ways, to realise His nature, to feel His presence. *Handarž*-writings are as varied as the life of a man, a mirror of human endurance and weakness, triumph and failure. They were written by men passionately in earnest, inspired by a pure and lofty faith and convinced that these writings bore a great message to mankind. Consequently, the language of these men is clear and simple, their thought direct and vigorous. These admonitions consist of thought-provoking reflections upon life, and give a sort of religious philosophy of conduct of singular beauty and penetration.

The text "*Ātak Handarž i Pöryōtkēšān*" containing about 177 lines, deals with some selected precepts and maxims of the '*Pöryōtkēšas*', the principal Zoroastrian divines or the foremost leaders of the faith. This text is generally styled as the "*Pand-nāmak i Zartōšt*."² By *Zartōšt*, the son of *Ātarpāt Māraspand*, the Prime Minister of Shāhpur II (309-379 AC), is probably meant. But there does not seem to be any evidence, internal or external, for attributing the composition of this

1. 1. *apar pahtōm* 10 *Handarž i ahrōβ Zartōšt o martōmān*. DkM. p. 209.
 2. *apar* 10 *handarž i ahrōβ Sēn apar dāt i Masdān Dēn*. DkM. p. 212-218.
 3. *apar* 10 *handarž i hufravart Āturpāt i Māhraspandān han-ič Pöryōtkēšān i ahrōβ Zartōšt Dēn*. DkM. 215.
 4. *apar* 10 *handarž i anōšak-rōβān Husrav Šahān Šāh i Kavātān Ō Ērān hanjamanīkūn pat dastōβarih i Ōhrmasd Dēn*. DkM. 218.
- For the table of contents of Dēnkart Book III, see *Une Encyclopédie Masdéenne Le Dēnkart* by Prof. Menasce, 1958. pp. 82-116.

2. See G. Ir. Ph. II., Band IV, Lieferung, p. iii, 70; WZKM. XX. 149-166, 287-280. The title means "The Book of Counsel of Zartōšt". Cf. *Die Mittelpersische Sprache Und Literatur Der Zoroastrier* Von J. C. Tavadia, 1956, pp. 108-107.

ethical text to the authorship of *Zartōšt*, the son of the distinguished *Handarz-* writer and *Saint Ātarpāt i Māraspand*. It will be evinced from the two quotations, mentioned below, from *Dēnkart* Book VI, that the maxims and precepts embodying the same interrogations in this text are attributed to the '*Pōryōtkēšas*' in general and '*hufravart*'³ *Ātarpāt Māraspand* in particular. These two quotations from the *Dēnkart* run thus :—

(1) *Ut-šan ēn-ič ōgōn dāšt ku : 'Har martōm ēn ō čēš dānistan x"ēškārīh, ut kē nē dānēt, ērangihā. Ēvak ēn ku : cē hōm ? martōm hōm aivāp dēv ? ut ēvak ēn ku : hač ku mathom, hač garōtmān aivāp hač dōšax" ? ut ēvak ēn ku : apar cē ēstom, apar čēš i yazdān aivāp, apar čēš i dēvān ? ut ēvak ēn ku : pas i kē hōm, pas i vēhān aivāp pas i vattarān ? ut ēvak ēn ku : apāč ō ku šavom, apāč ō valihšt šūtan aivāp apāč ō dōšax" šūtan ?'*⁴

(2) *Ham Ātarpāt rād gōβēnd ku-š guft ku : 'har kas bē apāyēt dānist<an> ku : hač ku mat hom ut čī-m ēdar hōm, ut apāč ō ku šavom ? ut man pat bahar i x"ēš dānom ku hač Ōhrmazd i x"atāy hōm ut apātōxšāy kartan i drūž rād ēdar hōm ut apāč ō Ōhrmazd šavom'.*⁵

I translate these two quotations as under :—

(1) They considered this too thus: (it is) the duty of every mortal to know these five things, and whoever does not know (them) is damned. One is this : 'What am I ? Am I a man or a dēv ?' And one is this : 'Whence have I come—from paradise or from hell ?' And one is this : 'To what shall I be steadfast - to the things of the yazats or to the things of the dēvs ?' And one is this : 'Whom am I to follow ? Am I to follow the good or am I to follow the wicked ?' And one is this : 'Whither shall I return ? Shall I return to the Best Existence or shall I go back to the Wicked - Existence ?'⁶

3. lit. of good fravaši, Saint.

4. *Dēnkart* Vol. XII. ed. by Sanjana p. 18, para CCXCVIII. DkM. p. 587, l. 8-16.

5. *Dēnkart* Vol. XII. ed. by Sanjana p. 101, para IX. DkM. p. 578, l. 18-28.

6. Cf. *Dēnkart*, ed. Sanjana Vol. XII. tr. p. 18 & p. 87.

(2) They say about the same *Ātarpāt* that he said thus : 'Every person ought to know thus : 'Whence have I come, and for what purpose am I here and where shall I return ?'

For my own part I know that I have come from Ohrmazd the Lord, and I am here to make the "*druž*" powerless, and I will go back to Ohrmazd.⁶

Besides, we find another passage containing the same questions in a small Pahlavi text known as '*Handarž i Husrav i Kavātān*,'⁷ which treats of the dying injunctions of King *Husrav*, son of *Kavāt*, well-known in Iranian History as Noshirwān the Just, to his subjects. The passage is as under :

En-īc guft ēstēt ku : 'har kas bē apāyēt dānistan' ku : 'hač ku bē mat hōm, ut čē-m ēdar hōm, ut-am apāc ō ku apāyēt šūtan, ut-am čē hač-aš x'āhēnd' ?

*Man ēn dānom ku : 'hač pēš i Ōhrmazd i x'atāy bē mat hōm ut stūbēnītan i druž rād ēdar hōm, ut apāc ō pēš i Ōhrmazd x'atāy apāyēt šūtan, ut-am ahrādih hač-aš x'āhēnd ut x'ēškārīh i dānākān amōžišnīh xrat ēvak vērādišn xēm.'*⁸

From this it follows that these favourite admonitions form the pith and kernal of the Zoroastrian religion and ethics.

The contents of the text are a collection of the moral precepts and maxims of the *Pōryōtkēšas*, the principal Zoroastrian divines or the foremost leaders of the faith. It deals with questions, ethical and social, philosophical and metaphysical, which every Zoroastrian after attaining the age of fifteen is required to be conversant with. In fact, it is the Zoroastrian's Catechism. The text gives a long train of about twenty-nine questions, which have no logical concatenation. Dastur Dr. Peshotanji Sanjana has comprised this text along with others in his book entitled "*Ganj i*

6. Cf. Dēnkart, ed. Sanjana Vol. XII. tr. p. 18 & p. 87.

7. See my booklet 'The Testament of Khusrav I' (*Handarž i Khusrav Kavātān*) 1948, reprinted from the Sanj Vartaman Annual 1948.

8. Cf. My Testament of Khusrav I. (*Handarž i Khusrav Kavātān*) p. 4, para 12.

Sāyikān" (pp. 11-16 §§ 121-159.) as the writing of *Vazurgmīhr*. But the unsystematic replies to these questions afford the reader no mark of semblance to the thoroughly systematic and logical writings of *Vazurg-mīhr*. Sections 4-8 deal with five earthly duties. Sections 9-22 treat of views men should firmly hold. Section 23 is very important and in it we are asked to remain steadfast in the Holy Faith. This section is borrowed from Vendidad 19.7, which shows Zarathuštra's staunch steadfastness and firm faith in his religion. Sections 48-51 give the triple message of the Sun to men. Sections 52-53 deal with the precept of avoiding falsehood and pursuing the path of righteousness. The last few sections treat of the signs of the termination of the Present Millenium which is hostile to the Mazdean Faith, and would seem to be a direct reflection of the decline of the Zoroastrian Church, that followed the terrible blow of the Mohammedan Conquest. Paras 41-42 speak about the education, a preparation for life. "Knowledge is its own end and reward" is implied in these sections and this cardinal truth of education has been set forth by the *Pōryōtkēšas* so eloquently, so convincingly. This small text shows Man's role in this world to co-operate with nature on the natural plane and to lead a virtuous life of good thoughts, good words and good deeds on the moral plane. Thus no religion has been as strongly opposed to all forms of asceticism and monasticism as was Zoroastrianism. Celibacy is regarded as unnatural and wicked. This text deals as briefly as possible with the Zoroastrian doctrine of the future life.

This text abounds in precepts which find a mirror in every mind and in sentiments to which every bosom returns an echo. The soft perfection of conventionality, just touched and tinged with the glow of something higher and greater, cannot but appeal to men of taste. So concisely are the thoughts expressed and so appropriate the words or phrases that many of the phrases have become household words. We notice how the ideas on practical subjects and on ethical doctrines are tinged with a sterling common sense, how we see displayed therein abundance of practical wisdom and worldly knowledge. The importance or value of the

moral precepts embodied in this text is that they enlarge our conception of what is possible, enrich our intellectual imagination and diminish the dogmatic assurance which closes the mind against speculation; but above all, through the greatness of the Universe which philosophy contemplates, the mind is also rendered great and becomes capable of that union with the Universe which constitutes its highest good.

Although the date of the composition of this Pahlavi Text entitled '*Ātak Handarž i Pōryōtkēšān*', which is also known as '*Pand Nāmak i Zartōšt*' is uncertain, it seems likely that it was written after the Mohammadan Conquest of *Erān* in the middle of the seventh century, for the pessimistic utterances of section 54 would seem to be a direct reflection of the decline of the Zoroastrian religion.

I have followed the wording of the text published in the Pahlavi texts edited by Dastur J. M. Jamaspasana and the variants contained in it for reconstructing the text in this monograph. I have also consulted the text edited by Prof. H. S. Nyberg of the University of Uppsala in his *Hilfsbuch des Pehlevi* pp. 17-30 and by A. Freiman in his *Pand Nāmak i Zartušt* published in *Wiener Zeitschrift für die Kunde des Morgenlandes* XX. pp. 149-166, 237-280. In some cases I have referred to the "Ganje Shāyagān" ed. by Dastur Peshotan Sanjana pp. 11-18 §§ 121-159. 1885. I have made use of these works in the preparation of the text. I have no access to MSS. materials. Ere this I have translated this text into English with notes and Introduction, which was contributed to the Iran League Quarterly and the entire paper was reprinted in a small booklet in 1944. In Jan. 1950 the K. R. Cama Oriental Institute invited Dr. Sir Jivanji Modi Prize Essay on the Pahlavi Text *Ātak Handarž i Pōryōtkēšān* with Collations, transliteration and translation with a critical glossary. I competed for the prize Essay and won the first prize of Rs. 100/- only which was awarded to me in Nov. 1950. This Essay has been revised by me for publication and it is now placed before the public in a book. after a lapse of ten years, with the hope that the publication of this work may do something to stimulate further interest in Iranian Studies.

A LIST OF AUTHORS WHO HAVE DEALT WITH THIS
PAHLAVI TEXT 'ČĪTAK HANDARŽ I PORYOTKEŠĀN'.

1. *Ganjē Shāyagān* by Dastur Peshotanji Sanjana. 1885 pp. 11-18 §§ 121-159 Text; pp. 19-30 Translation.
 2. *Pand Nāmak i Zartušt* by A. Freiman in WZKM (Wiener Zeitschrift für die Kunde des Morgenlandes.) XX, 149-166, 237-280.
 3. *Hilfsbuch des Pehlevi Part I. Texte und Index der Pehlevi-Wörter* by Prof. H. S. Nyberg. 1928, pp. 17-30. Glossar Part II. 1930.
 4. *Čitak Handarž i Pōryōtkēšān*. Text ed. by Jamasp Asana in Pahlavi Text Part I. 1897, pp. 41-50.
 5. *Pahlavi Andarz-nāmak containing Čhtak Andarz i Pōryōtkāēshān*. and Five other *Andarz texts* by J. C. Tarapore, Bombay. 1933. (printed from the Sir Jamshetjee Jeejibhoy Translation Fund.)
 6. *Čitak Handarž i Pōryōtkēšān*. tr. into English with an Introduction and notes. by Ervad M. F. Kanga. Bombay 1944. (reprinted from Iran League Quarterly. Vol. XIII No. 4 and pp. 81-86). XIV Oct. 1943 pp. 37-45; January 1944.
 7. *Le Livre des Conseils de Zartusht traduit du Pahlavi par Henry Corbin*.—a paper contributed to Prof. Pouré Davoud Commemoration Volume No. II Bombay. 1951. pp. 129-143.
 8. *The Teachings of the Magi - A compendium of Zoroastrian Beliefs* by Prof. R. C. Zaehner. 1956. pp. 17-28.
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ABBREVIATIONS.

- Arm. Gr.** : Armenische Grammatik. I by Hubschmann. 1897.
- AVn.** : *Artāk Virāf Nāmak* (The Book of *Ardā Viraf*) by Dastur Hoshangji Jamasp Asa. 1872.
- AVn. Gloss.** : Glossary of *Ardā Virāf Nāmak* etc. by West and Haug.
- Av. Stud.** : Avesta, Pahlavi and Ancient Persian Studies in honour of Dastur Peshotanji Sanjana. 1904.
- Av. Read.** : Avesta Reader by Hans Reichelt. 1911.
- Ayātk. Žām.** : *Aβyātkār i Žāmāspīk* by G. Messina, 1939.
- Bal.** : Balochi.
- Bart.** : Bartholomae Christian.
- Air Wb.** : Altiranisches Wörterbuch. 1904.
- Z Air Wb.** : Zum altiranischen Wörterbuch. 1906.
- ZSR.** : Zum Sassanidischen Recht. I-V. 1918-1923.
- Miran M** : Zur Kenntniss der mittelperanischen Mundarten. I-VI. 1916-25.
- Bd.** : Bundahišn ed. T. D. Anklesaria. 1908.
- BSLP** : Bulletin de la Société DeLinguistique DeParis.
- BSOS, BSOAS.** : Bulletin of the School of Oriental Studies.
Bulletin of the School of Oriental and African Studies.
- Christensen** : Le Premier Homme et le Premier roi dans l'histoire légendaire des iraniens. 1919-1934.

- ČHP. : *Čitak Handarž i Pōryōtkēšān* tr. by Ervad M. F. Kanga. 1944.
- Cumont, Resear- : *Recherches sur le manichéisme*, Bruxelles.
ches. 1908-1912.
- Dd. : *Dātistān i Dēnīk* (Pursišn I.-XL) ed. T. D. Anklesaria.
- DkM. : *Dēnkart* ed. D. M. Madon. 1911.
- DkS. : *Dēnkart* ed. & tr. by Peshotan and Darab Sanjana. Vol. I-XIX.
- Dict. : *Dictionary Avesta-English* by Ervad K. E. Kanga.
- ERE : *Encyclopaedia of Religion and Ethics*.
- FrO. : *Frahang i Ōīm* by H. Reichelt.
- FrP. : *Frahang i Pahlavīk* by H. Junker. 1912 and 1955 Edition.
- G Ir. Ph. : *Grundriss der Iranischen Philologie*. 1894 ff.
- Gl. Glos. : *Glossary*.
- Glos. AVn. : *Glossary of Ardā Virāf Nāmak* etc. by West and Haug.
- Glos. Sogd. : *Middle Persian-Sogdian Glossaries* ed. by W. B. Henning *Sogdica*-James G. Forlong *Fund* Vol. XXI. Royal Asiatic Society of London. 1940.
- Gram. Mani Sogd : *Grammar of Manichaen Sogdian* by I. Gershevitch. 1955.
- Gr Bd. : *Grand Bundahišn* ed. by T. D. Anklesaria.
- G Ab. : *Gajastak Abalish* ed. H. F. Chacha. 1936.
- G Av. : *Gāthā Avesta*.

- Hōm Yt. : Sanskrit Version of the *Hōm Yašt* by Unwala. 1924.
- IF : Indogermanisch Forschungen.
- J. R. A. S. : Journal of the Royal Asiatic Society.
- MX : *Menōk i Xrat* ed. by Darab Sanjana.
- Mh.D. : *Mātikān i Hazār Dāristān* by Modi and Anklesaria T. D.
- Mid Pers. Gram. : Middle-Persian Grammar by Salemann, tr. into English by L. Bogdanov. 1930.
- Mid Pers. Turf. : Middle Persian Turfān.
- NM : *Nāmakīhā i Manuščihr* ed. by Dhabhar. 1912.
- NP Ety. : Grundriss der Neupersischen Etymologie by P. Horn. 1893.
- Nyb. Glos. : Hilfsbuch des Pehlevi II, Glossar by H. S. Nyberg. 1931.
- Pn. Z. : *Pand Nāmak i Zartōšt* by A. Freiman, WZKM. XX. 237 ff.
- Pahl. Pāz. Gloss. : Pahlavi-Pāzand Glossary by Hoshangji Jamasp Asa and Haug. 1870.
- Pahl-Pāz. Gloss B. : Pahlavi-Pāzand Glossary by Sheriarji Bhārucha. 1912.
- PSt. : Persische Studien by Hubschinann. 1895.
- PT. : Pahlavi Texts ed. by Jamasp Asana. 1897-1913.
- Pahl. Vend. : Pahlavi Vendidad ed. by Dastur Darab Sanjana. 1895.
- Pahl. Vend. Gloss. : Glossarial Index of Pahlavi Vendidad by Jamasp Asa. 1907.

- Pahl. Yt. : Pahlavi Version of Yašts by Ervad M. F. Kanga. 1941.
- Pahl. Riv. Dd. : Pahlavi Rivayet accompanying Dd. by Dhabhar.
- S. B. E. : Sacred Books of the East.
- ŠGV. : *Škand Gumanīk Vičār*: Les Solution décisive des doutes by Pierre Jean de Menasce. 1945.
- ŠNŠ. : *Šāyist Nē Šāyist* ed. and tr. by Tavadia. 1930.
- Sur Saxvan : Pahlavi Text Sur Saxvan ed. & tr. by Tavadia (K. R. Cama Oriental Inst. Journal No. 30).
- TPS. : Transaction of the Philological Society, London.
- Wickander. Stig. : 1. Vayu, Texte Und Untersuchungen Zur Indo-Iranischen Religionsgeschichte. by Wickander. 1941.
2. Feuerpriester in Kleinasien Und Iran. 1946
- WZKM. : Wiener Zeitschrift für die Kunde des Morgenlandes.
- ZXA : Zand i Khurtak Avistāk ed. by Dhabhar.
- Zor. Prob. : Zoroastrian Problems in the IX Century Books by H. W. Bailey. 1943.
- Zurvān : Zurvān A Zoroastrian Dilemma by Prof. R. C. Zaehner. 1955.
- Zoroaster : Zoroaster and His World Vol. I-II by Herzfeld 1946.
- Zoroaster : Zoroaster, Politician or Witch-doctor? by W. B. Henning Oxford. 1951.
- ZII : Zeitschrift für Indologie und Iranistik.

OTHER ABBREVIATIONS.

abs.	absolute	inter.	interrogative
abstr.	abstract	Ir.	Iranian
adj.	adjective	lit.	literally
adv.	adverb	Lith.	Lithuanian.
ant.	antonym	loc. cit.	loco citato, in the place previously cited
Arm.	Armenian		
aux.	auxiliary		
Av.	Avesta	LW.	Loan-Word
Caus.	Causal	Mid.	Middle
Cf.	(Confer) Compare	Mid. Pers.	Middle-Persian
Compar.	Comparative	Mod. Pers.	Modern Persian
Comp.	Compound	MP.	Modern Persian
Conj.	Conjunction	MSS.	Manuscripts
ed.	edition, edited	n.	noun
Elam	Elamite	Neg.	Negative
enc.	enclitic	NPers.	New Persian
ety.	etymology	Ner.	Neryosang
ff.	following	num.	numeral
fr.	from	OInd.	Old Indian
fut.	future	OP.	Old Persian
Glos.	Glossary	opt.	optative
Gr.	Greek	orig.	originally
ibid.	ibidem; in the same work	p.	page
ie.	that is	pp.	pages
ideog.	ideogram	Pahl.	Pahlavi
imper.	imperative	part.	participle
inf.	infinitive	pass.	passive
		Pāz.	Pāzand

perf.	perfect.	sing.	singular
pl.	plural	Skr.	Sanskrit
pr. n.	proper noun	Sogd.	Sogdian
preav.	preaverb	subst.	substantive
pref.	prefix	suff.	suffix
prep.	preposition.	superl.	superlative
pres.	present	v.	verb
pron.	pronoun.	v.l.	varies lectionis;
rel.	relative		variant reading
S-V	sub voce, sub ver-	var.	variant
	bo; under the word	vend.	Vendidad
Sass.	Sassanian Inscrip-	vol.	Volume
	tion		

SIGNS.

- () indicate words inserted by the writer to round off the grammatical structure of the English translation or to make clear the sence.
- [] indicate the translation of the glosses in the original text.
- + + indicate that the word is corrupt.
- * indicate theoretical form.
-

TEXT

॥८॥ सु ० ५० ॥

॥ १९५५ ॥

[illegible][illegible]

1. TD, JJ. 𐭠𐭣; cf. *Ayātikār i Zarāṛān* § 26 where 𐭠𐭣 is used for 𐭠 ham, same. 2. TD 𐭠𐭣 struck off and corrected into 𐭠𐭣. 3. MK, JJ. 𐭠𐭣; here 𐭠 ideogram is used for 𐭠 Ir. 4. MK, JJ. 𐭠𐭣. 5. MK, JJ. 𐭠𐭣. 6. JU, TD, 𐭠𐭣𐭠𐭣. 7. JJ. 𐭠𐭣𐭠𐭣. 8. MK. 𐭠𐭣𐭠𐭣; JJ. 𐭠𐭣𐭠𐭣. 9. MK, JJ. 𐭠𐭣𐭠𐭣𐭠𐭣.

(26) ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥ ਭਗਵੰਤ ਸਾਹਿਬੁ ॥
ਨਾਮੁ ॥ ੧ ॥ ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥

(27) ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥ ਭਗਵੰਤ ਸਾਹਿਬੁ ॥
ਨਾਮੁ ॥ ੧ ॥ ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥ ਭਗਵੰਤ ਸਾਹਿਬੁ ॥
ਨਾਮੁ ॥ ੧ ॥ ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥ ਭਗਵੰਤ ਸਾਹਿਬੁ ॥
ਨਾਮੁ ॥ ੧ ॥ ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥

(28) ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥ ਭਗਵੰਤ ਸਾਹਿਬੁ ॥
ਨਾਮੁ ॥ ੧ ॥ ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥ ਭਗਵੰਤ ਸਾਹਿਬੁ ॥
ਨਾਮੁ ॥ ੧ ॥ ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥ ਭਗਵੰਤ ਸਾਹਿਬੁ ॥
ਨਾਮੁ ॥ ੧ ॥ ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥

(29) ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥ ਭਗਵੰਤ ਸਾਹਿਬੁ ॥
ਨਾਮੁ ॥ ੧ ॥ ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥ ਭਗਵੰਤ ਸਾਹਿਬੁ ॥
ਨਾਮੁ ॥ ੧ ॥ ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥ ਭਗਵੰਤ ਸਾਹਿਬੁ ॥
ਨਾਮੁ ॥ ੧ ॥ ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥

(30) ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥ ਭਗਵੰਤ ਸਾਹਿਬੁ ॥
ਨਾਮੁ ॥ ੧ ॥ ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥ ਭਗਵੰਤ ਸਾਹਿਬੁ ॥
ਨਾਮੁ ॥ ੧ ॥ ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥ ਭਗਵੰਤ ਸਾਹਿਬੁ ॥
ਨਾਮੁ ॥ ੧ ॥ ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥

(31) ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥ ਭਗਵੰਤ ਸਾਹਿਬੁ ॥
ਨਾਮੁ ॥ ੧ ॥ ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥ ਭਗਵੰਤ ਸਾਹਿਬੁ ॥
ਨਾਮੁ ॥ ੧ ॥ ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥ ਭਗਵੰਤ ਸਾਹਿਬੁ ॥
ਨਾਮੁ ॥ ੧ ॥ ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥

43-44. Nyberg keeps it in sec. 25 and he begins sec. 26 with ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥

45. omitted in JJ; added in MK by a later hand above the line. 46. MK, TD, JU.

ਮਨਮੋਹਨ. 47. changed into ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥ in MK by a later hand. 48. TD, JU.

Freiman ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥. 49. JJ ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥. 50. JU, TD. ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥. 51. MK, TD, JU. ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ॥ ੧ ॥.

(49) རྒྱལ་ཁབ་འཛུགས་སྐྱོང་གི་ལྷན་ཁྲིམས་ཀྱི་འཕྲོ་ཁྲིམས་ཀྱི་འཕྲོ་ཁྲིམས་

၁၁။ ၁၂။ ၁၃။ ၁၄။ ၁၅။ ၁၆။ ၁၇။ ၁၈။ ၁၉။ ၂၀။ ၂၁။ ၂၂။ ၂၃။ ၂၄။ ၂၅။ ၂၆။ ၂၇။ ၂၈။ ၂၉။ ၃၀။ ၃၁။ ၃၂။ ၃၃။ ၃၄။ ၃၅။ ၃၆။ ၃၇။ ၃၈။ ၃၉။ ၄၀။ ၄၁။ ၄၂။ ၄၃။ ၄၄။ ၄၅။ ၄၆။ ၄၇။ ၄၈။ ၄၉။ ၅၀။ ၅၁။ ၅၂။ ၅၃။ ၅၄။ ၅၅။ ၅၆။ ၅၇။ ၅၈။ ၅၉။ ၆၀။ ၆၁။ ၆၂။ ၆၃။ ၆၄။ ၆၅။ ၆၆။ ၆၇။ ၆၈။ ၆၉။ ၇၀။ ၇၁။ ၇၂။ ၇၃။ ၇၄။ ၇၅။ ၇၆။ ၇၇။ ၇၈။ ၇၉။ ၈၀။ ၈၁။ ၈၂။ ၈၃။ ၈၄။ ၈၅။ ၈၆။ ၈၇။ ၈၈။ ၈၉။ ၉၀။ ၉၁။ ၉၂။ ၉၃။ ၉၄။ ၉၅။ ၉၆။ ၉၇။ ၉၈။ ၉၉။ ၁၀၀။

[illegible][illegible][illegible][illegible]

78. MK. JJ ၆၂၅-၂ *raḍānom* which is changed to ၆၂၅-၂ *kunom* in MK by a later hand.

74-75. MK, JJ omit. 76. According to TD; Text gives ~~111100~~. 77. JU, TD. ~~21101~~.

78 MK. JJ 103. 79. JU. TD. 79-103. 80. JU, TD 25-103.

TRANSCRIPTION

Pat nām i Yazdān

Čitak Handarž i Pōryōtkēšān.

(1) *Pōryōtkēšān i fratōm dānišnān pat padtākūh i hač dēn bē guft ēstēt ku: 'har martōm ka ō dāt i 15 sālak rasēt, adak-aš ēn hand čīs bē dānistan apāyēt ku: 'kē hom, ut kē x'ēs hom, ut hač ku mat hom, ut apāč ō ku šavom, ut hač katām patvand ut tōxm hom, ut api-m čē x'ēškārūh i gētēh, ut čē mizd i mēnōk, ut hač mēnōk mat hom aivāp pat gētēh būt hom, Ōhrmazd x'ēs hom aivāp Ahriman, yazdān x'ēs hom aivāp dēvān, vēhān x'ēs hom aivāp vattarān, martōm hom aivāp dēv, rās čand, api-m dēn katām, api-m čē sūt, api-m čē ziyān. api-m kē dōst, api-m kē dūšman, būništak ēvak aivāp dō, ut hač kē nēvakūh ut hač kē vatūh, ut hač kē rōšnūh ut hač kē tārīkūh, ut hač kē hu-bōdūh ut hač kē gandakūh, ut hač kē dātistānūh ut hač kē a-dātistānūh, ut hač kē apoxšādišn ut hač kē an-āmuržišnūh.'*

(2) *Nūn, vičītār i čī-m dast apar nihāt i hamētōnūh i varravišn ut miyāncīkūhā, pat rās i xrat, bē apē-gūmānūhā sačēt dānistan ku: 'hač mēnōk mat hom nē pat gētēh būt hom; āfritak hom nē būtak; Ōhrmazd x'ēs hom nē Ahriman; yazdān x'ēs hom nē dēvān; vēhān x'ēs hom nē vattarān; martōm hom nē dēv; Ōhrmazd dām hom nē Ahriman dām; api-m patvand ut tōxm hač Gayōmart; api-m māt Spandarmat, api-m pēt Ōhrmazd; api-m martōmūh hač Mahrē Mahriyānē, kē fratōm patvand ut tōxm hač Gayōmart būt hēnd;*

(3) *Api-m varžišn i x'ēškārīk ut frēčpānūh ēn ku: Ōhrmazd pat hastīh hamē - būtūh hamē - bavētūh ut anōsak x'atādūh ut akanārakūh ut apēcakūh, Ahriman pat nēstūh ut avin būtūh mēnitan, ut x'ēs tan pat x'ēsīh i Ōhrmazd ut Amhrspandān dāštan, ut hač Ahriman ut dēvān ut dēv-aβyāsān yutāk būtan.'*

(4) *Pat gētēh, fratōm, pat dēn āstavān būtan patiš varžītār ut yaštār ut hačīs a-vartāk būtan; varravišn mēnišnūhā pat vēh*

dēn i Māzdēs-nān dāstan; sūt hač ziyān ut vinās hač kirpak, vēhīh hač vattarīh, ut rōšnīh hač tārīkīh ut māzdēs-nīh hač dēv-ēs-nīh bē vičītan.

(5) *Ditīkar žan kartan ut patvand i gētēh rādēnītan, patiš tūxšāk hač-iš a-vartāk būtan.*

(6) *Sitīkar zamīk kīš-vičār kartan varžītan.*

(7) *Čahārom gōspand dātīhā varžītan.*

(8) *Panjom, sē ēvak i rōč ut sē ēvak i šap ō ēhrpatistān sūtān ut xrat i ahrōβān pursītan; sē ēvak i rōč ut sē ēvak i šap varž ut āpātānīh kartan, ut sē ēvak i rōč ut sē ēvak i šap xartan ut rāmišn ut āsāyišn kartan.*

(9) *Ut pat ēn apēgūmān būtan ku: 'hač kirpak sūt ut hač vinās ziyān, api-m dōst Ōhrmazd ut dūsman Ahriman, ut rās i dēn ēvak.*

(10) *'Evak rās i hūmat ut hūxt ut hū-varšt ut vahišt rōšnīh ut apēčakīh ut a-kanārak i dātār Ōhrmazd i hamē būt ut hamē bavēt.*

(11) *'Evak rās i dūsmat ut dūs-hūxt ut dūs-huvaršt tārīkīh ut kanārakōmandīh ut harvisp anākīh ut margīh ut vattarīh i ōy i druvand ganāk mēnōk i būt i ka nē būt andar ēn dām ut bavēt ka nē bavēt andar dām i Ōhrmazd ut pat fražām bē apasīhēt.*

(12) *Ut patič ēn apēgūmān būtan ku būništak dō, ēvak dātār ut ēvak mrančēnītār;*

(13) *Ōy i dātār Ōhrmazd kē harvisp-nēvakīh harvisp-rōšnīh;*

(14) *Api-š ān i mrančēnītār druvand ganāk mēnōk i harvisp-vattarīh ut purr-margīh i druž i frēptār.*

(15) *Ut pat ēn hand apēgūmāmīn būtan ku pat yūt hač Sōšyyns ut ān haft kay harvēn kas ošōmand.*

(16) *Ut kanišn i gyān, ut višūftan i tan, ut āmār i pat*

*sitōs, ut būtan i ristāxēž ut tan i passēn, ut vitārtan i cīnvat
puhl, ut matan i Sōšyans, kartan i ristāxēž ut tan i passēn apēgū-
mān būtan.*

(17) *Ut dāt i ērih ut dēn i Pōryōtkēših ut mēnišn i frārōnih
ut uzvān rāstihā ut dast hū-varž-ihā dāštan.*

(18) *Apāk hamāk vēhān pat dāt i ērih ēstātan.*

(19) *Āstih ut hamih pat hamāk kār ut kirpak.*

(20) *Apāk hamāk vēhān pat dāt xʼap savandakih ēstātan.*

(21) *Hēč kē būt kēnd ut hēč kē bavēnd ut hēč kē hēnd
hamāk ham-kirpak ut ham-dātastān būtan.*

(22) *Kirpak i pat yāt rād kunēnd apērtar apar āyēt ku ān i
xʼat varžēnd patiš ahrōβtar bavēnd.*

(23) *Ut guft ku vēh-dēn i Māzdēsān patgrift patiš apēgū-
mān hom nē tan ut nē gyān dōšārm rād ut nē vēh-zīvišnīh ut nē
vēš-zīvišnīh ut nē hač tan bōd bē vartišnīh rād hač vēh-dēn i
Māzdēsān apāč nē ēstom patiš apēgūman hom; yūt-kēsān nē
stāyom ut nē boržom, api-sān patiš nē varravom.*

(24) *Čē padtāk ku: hač mēnišnān ut gōβišnān ut kūnišnān
kunišn āmār.*

(25) *Čē saxvan a-vindit mēnišnān a-griftār ut kūnišn
griftārōmand.*

(26) *Čē martōmān pat kūnišn kūnēnd ēn-čē sē rās andar
tan i martōmān nihāt ēstēt.*

(27) *Pat ēn sē rās sē mēnōk gās ut sē drūž rās dārēt. Pat
mēnišn volumān gās, xēsm rās dārēt; pat gōβišn Art gās, varran
rās dārēt; ut pat kūnišn Spēnāk Mēnōk gās, ganāk mēnōk rās
dārēt.*

(28) *Martōmān pat ēn sē rās saxt ēstišn ut hēr ut xʼāstak
ut āržūk i gētāh rād mizd i mēnōk bē nē hilišn;*

(29) Čē martōm hē-š ēn sē pās i-m guft apar tan i x'ēš bē pāyēt mēnišn hač dūšmat ut gūβišn hač dūš-hūxt ut kunišn hač dūš-hūvaršt.

(30) Adak spāsdār būtan ut pat spāsdārīh ēn ku tōbān kartan ku rōβān ō dōšax' nē rasēt.

(31) Čē, martōm, "pata-čanbyō", ka hač pōšt i pītar ō aškamb i mātar šavēt, adak-aš Astōvihāt mēnōkihā band-ē andar ō grīv apakanēt tāk zivandak drānād ān band nē pat mēnōk i vēh ut nē pat mēnōk i vattar hač grīv bē-kartan nē tōbān;

(32) Bē pat ān ān i x'ēš hū-kūnišnīh ān i ahroβ pas hač bē-vitirišnīh ān band hač grīv bē ōptēt ut ān i druvand pat ān i ham-band ō dōšax' nayēt.

(33) Čē. har kē andar gētēh hand čand yašt-ē bē kartan vinās i andar dast ut pād bē dānistān apāyēt bē kē karr aivāp gūng aivāp nē-pātišāy bē ka kūništ ēn-ič ēhrpatistan bē kartan ut zand bē dānistān.

(34) Pit ut māt fražand i x'ēš rād ēn hand kār ut kirpak pēš hač 15 sāl bē āmōxtan apāyēt; ut ka-š ēn hand bē āmōxt, har kār ut kirpak i fražand kūnēt pit ut māt ō bavēt; ut ka-š nē āmučēt fražand pat mēštvarīh vinās kūnēt pit ut māt ō būn bavēt.

(35) Pat kirpak ham-dāstān ut pat vinās yūt-dāstān ut pat nēvakīh spāsdār ut pat patyāarak x'arsand ut pat astānak bahristān ut pat frēcpānīk kārān tūxšāk bavēt.

(36) Ut hač hamāk vinās pat patēt bavēt ut vinās ō pūhl šavēt andar hāsr bē ma hīlēt.

(37) Varran ut aržūk i apārōn pat xrat bē zanēt.

(38) Az pat x'arsandīh ut xēšm pat Srōš ut arišk pat hu-čāšmīh ut niyāz pat vitvarīh ut an-āštīh pat āštīh ut drūžīh pat rāstīh bē zanēt.

(39) *Bē dānēt ku gyāk i vahīšt vēh, ut Šahr i mēnōk xurramtar ut dēh i āsmān rōšn-tar ut mān i rōšn garōtmān ut varč i kirpak mas ōmēt i Tan i Passēn kē vitirīšnīh nēst.*

(40) *Vattarān pat tōβān pātoxšāyīh ma buržēt, čē hač buržišn i apārōn vattarīh ō tan šavēt ut vēhīh bē spūžēt.*

(41) *Pat frahāng x'āstārīh tūxšāk bavēt, čē frahāng tōxm i dānišn, api-š bar xrat, ut xrat har dō ax'ānīk rādēnišn.*

(42) *Patiš guft ēstēt ku frahāng andar frāx'īh pērāḍak ut andar škūftīh pānak ut andar āstānāk dastgīr ut andar tangīh pēšak.*

(43) *Pat kas-ič kas apasūs ma kūnēt, čē apasūskar mart apasūsbar žat-x'arrak nīfrītak bavēnd, api-šān fražand šāyīkīk i artēštār kam bēt.*

(44) *Har rōč hampūrsagīh rād frāč ō hanjāman i vēhān šavēt, čē ōy kē ō hanjāman i vēhān vēš šavēt kirpak ut alirādīh vēš baxšēnd.*

(45) *Ut har rōč sē bār andar mān i ātaxšān šavēt ut ātaxš niyāyišn kūnēt, čē ōy kē andar mān i ātaxšān vēš šavēt ut ātaxš niyāyišn vēš kūnēt, adak-aš x'āstak ut alirādīh vēš baxšēnd.*

(46) *Hač āzūrišn i pēt ut māt ut sardār saxt pahrēcēt kūtān tan dūsraṽ ut rōβān druvand nē bavāt.*

(47) *Bē dānēt ku hač amar patyārak ganāk mēnōk i druvand kirrēnīt sē ēn garāntar—bastišn vēnišn i čašm ut nē-āšnavišn i gōš ut sitīkar drūž i anāštīh.*

(48) *Čē padtāk ku x'aršēt ham-čīm rād har rōč sē bār ō martōm i gētēh framān dahēt.*

(49) *Bāmdāt ēn gōβēt ku Ōhrmazd ō šmāk kē martōm hēd hamē gōβēt ku pat kār ut kirpak kartan tūxšāk bavēt tāk tān man živišn i gētēh pat miyān kunom.*

(50) *Nēm-rōc ēn gōβēt ku pat žan x'āstan ut frazand var-
žitan ut apārik x'ēškārīh tūxšāk bavēt, čē tāk Tan i Passēn ganāk
mēnōk ut višūtakān hač ēn dām yūtāk nē bēt.*

(51) *Aḍapārak gās ēn gōβēt ku hač vinās yi-tān kart ēstēt
pat patēt bēt, tāk-tān man bē āmurzom; čē paštāk ku ētōn čīγōn
rōšnīh i x'aršēt ō zamīk rasēt api-š gōβišn ō zamīk āyēt.*

(52) *Andar ax'i astōmand pat mēnišn ut gōβišn ut kūnišn
mētōxt nē mēnēt ut nē gōβēt ut nē kūnēt.*

(53) *Pat nērōk i yazdān ut rās i xrat āfrās i dēn žēnāvan-
dīhā apar tūxšēt, ut bē nikērēt ku pas-ič ka arž i kirpak ōgōn
vazurg ut a-kanārak ganāk mēnōk pat nihūftārīh anākīh handāx-
tār ut Ōhrmazd pat āškārākēnītārīh ōgōn kōxšišnīk ān katār-ič-ē
kē hač dēn ākās aḍak pat kār ut kirpak kartan tūxšāk hač-iš
avartāk-tar bavēt.*

(54) *Ān i ēn hazārak sar kē dēn¹ vattārīh amar, ut māzdēs-
nīh x'ažār, ut dēn a-dātīh frahist, ut dāt ut dēn uskūrišn i vēhān
ut frārōn-kūnišnān ut x'ēš-kārīn šūtak, ut kartak i Ahriman ut
šetā-ān āškārāk, čēgōnšān ēn daxšak: apāc-virādišnīh i žamān,
apasīhišn i miṛrān-družān ut dēv-yaz baharān ut dēn hamistārān,
rastārīh ut ōmētīh i vēh-dahišnān hač apasīhākān, čand patvastārīh
i kēšvarān i Ōhrmazd-dātastān, aḍak har kas pat Vohuman āštīh
masēnišn, ut pat dēn āfrās i xrat pursišn, pat xrat rās i ahrādīh
vičōdišn, ut pat rās i rātīh rōβān ōrvāzēnišn, ut pat hu-čāsmīh
gās buržišn, ut pat hūnar nām x'ādišn, ut pat ēr-mēnišnīh-dōst
handōžīšn, ut pat ahrādīh rās i rōšn garōtmān vērādišn, ānōd hač
x'ēš hū-kūnišnīk varžīk api-š bar x'arīhēt.*

(55) *Tan i Ōšōmand! rōβān vēn ut kirpak kūnēt, čē rōβān
hast nē tan, mēnōk hast nē gētēh.*

(56) *Tan rād āzarm i rōβān bē ma hīlēt ut ma framōšēt
pat āzarm i kas frasāvandīh i hēr i gētēh.*

1. Nyberg adds vāhīh visand 𐬯𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 and omits dēn. MSS JU, TD also give 𐬯𐬀𐬵𐬀 𐬵𐬀𐬵𐬀. Freiman reads vāhīh nihūn(?) (𐬵𐬀𐬵𐬀).

(57) *Kāmak apar ān čīš ma barēt, kē-tān tan ō puhl ut rōḅān
ō pātifrās rasēt, bē ō ān čīš barēt kē-š bar rāmīšn i hamāyīk
rāmīšnīh bēh.*

(58) *Ut hū-kunišnīk nēvak-kūnišnīk varžīh hač tuxšišn,
zādišn hač dahišn-ič, dahišn hač x^ʷādišn, x^ʷādišn hač hōš, hōšīh
hač mēnōk dānišn – dānišnīk ān aβzār kē hast būt ut bēt.*

(59) *Patiš dānihēt nōk-dātārīh i rādišn ut āmōxtār i čīšān
vīrāstār i har sačēt kartan sūt-x^ʷāstār vispān pat har dō ax^ʷān
rādēnišnān.*

Fražaft pat drūt, šātīh ut rāmīšn.

TRANSLATION.

In the name of God.

Selected Maxims of the Ancient Sags.

(1) The *Pōryōtkēšas*¹, in their primeval wisdom, have said in confirmity with the revelation of the Religion *thus*: 'When every person reaches the age of fifteen, he ought to know these several things: 'Who am I? To whom do I belong? From whence did I come? Whither shall I go back? Of what lineage and race am I? What is my worldly duty? What (would be) my heavenly reward? Did I come from the Spirit-realm or did I become (here) on earth? Do I belong to Ohrmazd or to Ahriman? Do I belong to the Yazats² or to the dēvs? Do I belong to the good³ or to the wicked? Am I a man or a dēv? How many are there paths (of religion)⁴? What (is) my religion? What is (for) my benefit and what is (to) my disadvantage? Who is my friend and who is my enemy? Is the primeval-principle one or two? From whom (does) goodness (proceed) and from whom evil? From whom is light and from whom darkness? From whom (does) sweet odour (come) and from whom stench? From whom (does) lawfulness (originate) and from whom unlawfulness? From whom (does) forgiveness (issue) and from whom unforgiveness?'

(2) Now the discriminator of reason having laid his hands on a belief of a like nature by way of intervention ought to know without doubt through the path of wisdom thus: 'I have come from the Spirit-realm and I have not sprung from the earth. I am created and not existing. I belong to Ohrmazd and not to Ahriman. I belong to the Yazats and not to the dēvs. I belong to

1. Those who belong to the foremost or supreme religion; foremost leaders of Faith; "Supreme Lawgivers" (Tavadia).

2. Lit. the Worshipful ones.

3. "The word *vāhūr* occurs for the Mazdā-Worshippers need not first be proved: it is a well-known and self-evident matter. And as such it can well be an abbreviation of *vāh-dēnān* 'light religion'." See Sur Saxvan, by Tavadia p. 50. para 2.

4. Cf. Sec. 9. of the text: 𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀,

the faithful and not to the wicked. I am a man, not a *dēv*. I am a creature of Ohrmazd and not of Ahriman; and my lineage and race (are) from Gayōmart⁵; and my mother is Spandarmat and my father is Ohrmazd; and my humanity is from Mihrē and Mihriyānē⁶, who were the first lineage and race from Gayōmart;

(3) and the fulfilment of my duty and obligation is this: to think of Ohrmazd on (His) existence, His endless past and (His) everlasting future, on immortal sovereignty, infinity and purity, and of Ahriman on (his) non-existence and (final) disappearance; to keep one's self in relationship with Ohrmazd and the Beneficent Immortals and to sever (one's self) from Ahriman, *dēvs* and the followers of *dēvs*.

(4) On earth, first, (one is) to be steadfast in religion and to be a practiser and a praiser of it, and (one is) not to turn away from it; (one is) to keep faith conscientiously on the good Religion of Mazdā-Worship. (One is) to discriminate profit from loss, sin from meritorious deed, goodness from wickedness, light from darkness and Mazdā-Worship from *dēv*-worship.

(5) Secondly, (one is) to marry and to continue the lineage of the world, to be diligent on it and not to turn away from it.

(6) Thirdly, (one is) to sow and till the land.

(7) Fourthly, (one is) to deal properly with the cattle."

(3) Fifthly, (one is) to go to a theological Seminar and to inquire of the wisdom of the pious during one-third of the day and one-third of the night; (one is) to do tillage and fertilisation (of the land) one-third of the day and one-third of the night; (one is) to eat, to rejoice and repose one-third of the day and one-third of the night.⁷

5. *Av. Gaya-marstan*, the Iranian Adam, the father of all mankind.

6. *Mašya* and *Mašyānē* or *Mihrih* and *Mihriyāni*. See Glossary S V.; the first human Couple born of Gayōmart's seed from the Earth.

7. Cf. Vend. IV. 45.

(9) And (one is) to be without doubt as to this : '(There is) benefit from meritorious deed and harm from sin; my friend (is) Ohrmazd and my enemy (is) Ahriman; and the path of religion is one.'

(10) One is the path of good thought, good word, and good deed, of heaven, of light, of purity, of infinity, of the Creator Ohrmazd, who ever was and who ever will be.

(11) The other is the path of wicked thought, wicked word, and wicked deed, of darkness, of finiteness, of all-injury, death and wickedness, of the wicked *Ganāk mēnōk* who existed (in appearance) although (in reality) he did not exist in this creation, who will exist (in appearance) although (in reality) he will not exist in the creation of Ohrmazd and who will perish in the end'.

(12) And (one is) to be without doubt as regards this too : 'There are two primeval principles — one is the Creator and the other the Destroyer.

(13) He, the Creator, is Ohrmazd, who is all-goodness, all-light,

(14) and he, the Destroyer, is the wicked *Ganāk mēnōk* who is all-evil and full-of-death, the druž, the deceiver.'

(15) And (one is) to be without-doubt as regards these several (things) that except *Sōšans*⁸ and those seven Kays⁹ every person is mortal.

(16) And (one ought) to be without doubt as regards the eradication of life, disintegration of the body, judgment of the

8. Av. *saošyant-saviour, Messiah*.

9. 7 kays: Bd. and Dd. speak about the Seven Immortals. According to the Bd. each 'rat' (i.e. lord) is made the ruler of a different *karšvar*, whereas Dd. denominates these seven Immortals and rulers in the *x'antras* region. Their names are: (1) *Pēšōtan Vištāspān*, (2) *Fraδāxšta Xūmbya*, (3) *Ašəm-yahmāi-Ušta*, (4) *Van i yut-bēš* (5) *Yoištō Frayāna*, (6) *Ašavažanpha Pouru-δāxštōiš* and (7) *Gōpatšāh*. For details, see Dd. tr. by Bharucha & Anklesaria Bombay, 1926 pp. 258-264; also monograph on "Gōpatšāh" by Unwala and Bailey in B.S.O.S. Vol. VI.

Third Night, Occurrence of Resurrection and Tan i Passên¹⁰, crossing of the Činvat Bridge¹¹ and the advent of *Sōšyans* in order order to perform the Resurrection and Tan i Passên.

(17) And (one ought) to preserve the Law of Aryanism, Religion of the Supreme Creed, the thought of piety, (to use one's) tongue truthfully and hands benevolently.

(18) (One ought) to abide by the Law of Aryanism with all the faithful,

(19) and (to maintain) peace and concord in all acts and meritorious deeds.

(20) (One ought) to be very useful (or beneficial) to all good people according to the Law (of Aryanism or God).

(21) (One ought) to be always of the same virtue and of the same opinion (with) all those who have been, who will be and who are.

(22) The meritorious deed which one performs on behalf of another¹² is more effective than that which one performs for one's self, and becomes holier thereby.¹³

(23) And it is said thus : 'Having accepted the Good Religion of Mazdā-Worship, I am steadfast in it; I will not turn away from the Good Religion of Mazdā-Worship for the love of the body or of life, neither for good living nor for long living nor even if the spirit were to depart from the body; I am steadfast in it;

10. The future body, the Final Body.

11. Av. *činvat peretu*. Bridge of the Separator. The souls of the dead come to the Bridge of the Separator, where the Judge separates the good from the wicked; the Bridge of the Requirer.

12. *Pat yāt rāš* 𐬨𐬀𐬭𐬀 𐬀𐬭𐬀 𐬀𐬭𐬀. See Glossary.

13. Cf. Dd. *Pursišn* VII.

I will neither praise nor extol the alien religions nor shall I put faith in them'.¹⁴

(24-25) For, (it is) manifest that of thoughts, words and deeds (there is) an account of actions (alone), because the words are inaccessible,¹⁵ thoughts are intangible and actions are tangible.

(26) For, even these three paths are laid in the bodies of men for the deeds which they perform;

(27) on these three paths three Spirits (have) lodgement and three 'drūjas' obstruct the paths On thought Vohuman¹⁶ has lodgement and Dēv-of-Wrath obstructs it; on utterance Art¹⁷ (has) lodgement and Lust obstructs it; and on action the Beneficent Spirit (has) lodgement and the Evil Spirit obstructs it.

(28) Men should remain firm over these three paths and should not relinquish the reward of heaven for the sake of earthly wealth, possession and desires;

14. Compare the following beautiful statement in Vend. XIX. 7 which runs thus:

Av.: *Paiti ahmāi avašata yō Spitāmō Zaratuštrō: nōit he apastavānē vaθu-
him daēnām Māzdayasnīm, nōit astaca, nōit uštānemča, nōit baodasca, vi-urvisyāi.*

Tr.: *Spitama Zaratuštra* replied to him: 'No, I shall not renounce the good religion of Mazdā-Worship, not though life, vitality and consciousness should part asunder'.

*Pahl: Passaz' ō ōy guft hē Spitamān Zartōšt ku: 'nē ān i ōy [Ohrmasd
x'ss] apāc stāyom vēh dēn i Mazdēsān, nē tan ut nē gyān [dūsārm rād-nē vēs-
sivisnīh rād, nē vēh-sivisnīh rād] ut nē hač tan bōš bš varisnīh rād [ē ka-m sar bē
būrēnd, ēč apāc nē stāyom.]'*

Tr.: *Spitama Zartōšt* replied him: 'I will never renounce His (Ohrmasd's own) good Religion of Mazdā-Worship, neither [for the love of] body, nor of life [neither for long life nor for happy life], not for the departure of consciousness [from the body].'
[know that I will never renounce it even though they cut off my head.]

15. Reading *sax'an avindit*. See Glossary.

16. Lit. good mind, the yazat or personification of the good mind.

17. Art, i.e. *Artavahist*, Av. *aša vaišta*. Best Righteousness. The same word 𐬀𐬵𐬭𐬀 can be read *xrat*, Av. *xratu*- 'wisdom'. Alternative translation will be: Over utterance wisdom presides, etc. The word Art stands for *Ašay*. See Bailey, *Zov. Pro-blems*. p. 3-4. re. the word 𐬀𐬵𐬭𐬀.

(29) for, men who (possess) over (their) bodies the three guardian-spirits that I have mentioned, protect (their) minds from wicked thoughts, (their) utterances from wicked words and (their) deeds from wicked actions.

(30) Then (one is) to be grateful and by gratitude one can do this that his soul may not go to hell.

(31-32) For, when the seminal fluids in males (Av.) 'from the testicles of the father', go from the spinal chord of the father to the womb of the mother, *Ast-vīdāt*¹⁸ casts a noose invisibly into the neck; one cannot remove that noose from the neck till the end¹⁹ of life, neither through the Good Spirit nor through the Evil Spirit, but that noose falls off from the neck of the righteous after the passing away on account of his good deeds, whereas (*Ast-vīdāt*) drags the wicked to the wicked existence by means of the same noose.

(33) For, every person ought to perform in this world as many Yašts²⁰ (as he can) and ought to know the sins which can be committed by hands and feet except (those) who are deaf and dumb or incapacitated, but even when (all these Yašts) have been performed, this (man) ought to prosecute priestly studies and should know the Zand.²¹

(34) Parents must teach their children these several duties and meritorious deeds prior to the age of fifteen; and when they are taught these several (duties and meritorious deeds), all the actions and virtues which the children perform are put to the

18. Av. *astō-vīdātu*-the *daēva* of destruction, lit. means "divider of the body or 'bone-breaker'. Cf. Gr. Bd. 186:12: '*Astō-vīdāt* is the Evil *vāy* who carries the breath-soul away; as it is said, 'When he touches a man with his hand, it is sleep; When he casts his shadow on him, it is fever; and When he sees him with his eye, he smites the breath-soul' See Gr. Bd. 47, 15.

19. Lit. length.

20. Worship, a *yašt*, a *yasn*, what is offered up. The words *yašt* and *yasn* are generally interchanged in Pahl.

21. Av. *ā-sainiti*- Commentary, interpretation. The phrase *Avastāk ut Zand* means the entire Avesta literature and its Commentary.

account of the parents; and when they do not teach these to them and the children commit (some) sin out of foolishness, parents are responsible²² (for it).

(35) Be ye consenting for meritorious deeds and dissentient for sin; be ye grateful for happiness, resigned in adversity, hopeful in calamity and diligent in compulsory duties.

(36) And repent from all sins and do not (even) for a 'hāθra'²³ leave (unrepented) a sin which shall go to the Bridge (of the Separator).

(37) Smite lust and vicious desires with wisdom.

(38) Smite Covetousness with contentment, anger with religious-obedience and devotion,²⁴ jealousy with good-eye, need with resignation,²⁵ discord with peace and falsehood with truthfulness.²⁶

(39) Know that the place of Paradise is best,²⁷ the realm of the Spirit is most delightful, and the kingdom of Heaven is most

22. *Ō bun bavēt*: Pahl. idiom meaning "are responsible"; Cf. *bun kartan* to authorise in Dd. VII. 2: *nē handarēnēt, nē bun kart*. Compare DKM. 171.1; ZS. I. 15: *bundāst* 'responsible, culpable'. Salemann in his *Mid. Pers. Gram.* p. 102 translates "is put to the account". Cf. Tavadia ŠNS p. 55: "*vinās pa bun t ōy bavēt*" the sin accrues to his stock.

23. Av. *hāθra*, measure of length of time or length of space. See Glossary. S.V.

24. The special *Yazata* who holds in check this awful *daēva* is the *Yazata Sraoša*, the incarnation of religious obedience and in the final Combat between the Holy Immortals and the arch demons at the end of the world, *Aēšma* will be overthrown by *Sraoša*. (Bd. 30.29; *Yāst* XIX. 95).

25. Text gives 𐬨𐬀𐬎𐬌𐬭𐬀 *gaθvarīh*. I have followed the reading given by all MSS 𐬨𐬀𐬎𐬌𐬭𐬀 *vitvarīh*, resignation; see Glossary S.V.

26. Cf. Hā LX. 5:

Av.: *vainīti ahmi nmānā Sraošō asruštīm, azštīs anāzštīm, vātīti arāitīm*
Armatīti tarō-maitīm, aršūxdu-vāxš mīθaoxtēm vācīm, Ašā drujēm.

Tr.: In this house may obedience triumph over disobedience, peace over discord, generosity over niggardliness, humility over arrogance, the true-spoken word over the word false-spoken and righteousness over evil.

27. 𐬨𐬀𐬎𐬌𐬭𐬀 *vēh*, used in the sense of the superlative, and hence I have translated it 'best'.

shining, the shining abode is *Garōtmān*²⁸ and the glory of meritorious deed is the great hope of Tan i Passēn,²⁹ which has no passing-away.

(40) Do not welcome the wicked for (their) wealth and authority, because by welcoming the wicked evil enters the body and goodness vanishes.

(41) Be diligent for the acquisition of education, for education is the seed of knowledge and its fruit is wisdom and wisdom is the order of both the worlds.

(42) About it, it is said that education is an ornament in prosperity, a protector in adversity, a helper in difficulty and a profession in necessity.³⁰

(43) Do not ridicule any one whatsoever, for men who deride (others) will be deserving-ridicule, of evil fortune and accursed, and they will have few worthy³¹ and warrior-like children.³²

(44) Go every day for conversation to the assembly of the good, for they bestow plenty of virtue and piety on him who goes frequently to the assembly of the good.³³

(45) And go every day three times to the fire-temple and perform obeisance unto Fire, because they bestow much wealth and piety on him who goes frequently to the Fire-temple and performs much obeisance unto the Fire.³⁴

28. Lit. abode of song, the Highest Heaven.

29. The Future Body. "the reanimating of the dead body at the time of Resurrection".

30 See Pahl. Text *vāčak i ēčand i ātarpāt Mahrspandān*. § 66. p. 151 of the Pahlavi Texts Part II.

31. Cf. *Vāčak i ēčand i ātarpāt Mahrspandān* § 69. where we find the word 𐬵𐬀𐬎𐬎𐬎 *sāyēnday* "able, capable, well-bred, polite"; text gives 𐬵𐬀𐬎𐬎𐬎; for explanation of *sāyēnday*, see Tavadiā, *Sur Sax'an* p. 78.

32. Cf. *Vāčak i ēčand i ātarpāt Mahrspandān* § 69.

33. Compare § 70-71 of *Vāčok i ēčand i ātarpāt Mahrspandān*. p. 152. Pahl. Texts Part II.

34. Cf. *ibid.* 72-78 Pt. II. p. 152; Compare § CCCI of Dk. Book VI Vol. XII ed. by Dastur Darab Sanjana p. 15 of the text & p. 15 of the translation.

(46)³⁵ Abstain strictly from afflicting the parents and the guardian so that you yourself may not become infamous and your soul wicked.

(47) Know that of the innumerable calamities which the wicked *Ganāk mēnōk* created these three (are) very severe : (first) closing of the eyesight, (second) deafness of the ears and third the *drūž* of discord.

(48) For, (it is) manifest that the Sun delivers a message, thrice, every day, to men of the world for the same reason.

(49) In the morning, he says this : "Ohrmazd is telling you who are men : 'be diligent in the performance of duty and meritorious deeds as long as I maintain worldly life amongst you'."

(50) At mid-day he says this : "Be diligent to seek (your) wife and beget progeny and (to perform) other activities, because the Evil Spirit and (his) broods will not be separate from this creation upto the Tan i Passēn (= Future Body)".

(51) In the evening he says this : "Repent of the sins which you have committed so that I may forgive you; for it is evident that just as the light of the Sun comes down to the earth, his message (also) comes down to the earth."

(52) In the corporeal world do not think, nor utter, nor practise falsehood in thought, word, and deed.

(53) Strive circumspectly (to obtain assistance) from the strength of the sacred beings, (to travel) on the path of wisdom and (to follow) the commandments of religion and observe that when ultimately the efficiency of meritorious deeds is so great and infinite that the Evil Spirit secretly creates mischief and Ohrmazd strives so hard to make it manifest, then any one whatsoever who is conversant with (the tenets of) religion ought to strive after

35. Cf. the same precept in '*Handaržihā t Pēšēnikān*, Pahl. Texts. II p. 89 :
ut pit ut māt nē āsūrtan.

the performance of his duties and of meritorious deeds and shall not turn away from them.

(54) At the termination of this millennium when there³⁶ are innumerable evils unto religion and Mazdā-Worship is on the decline, and when there is immense illegality to the religion, and consultation concerning the Law (of Aryanism) and Religion of the faithful, righteous-workers and dutiful persons has gone, and the doings of Ahriman and the 'dēvs' are evident, since these are their signs—re-organisation of time, destruction of covenant-breakers and the dēv-worshippers and the opponents of the religion, liberation and hopefulness of the good creation and of the various traditions of the religious sects following the Law of Ohrmazd from the destroyers,³⁷—then every person shall dwell in peace of Vohuman, shall inquire of the wise tenets of the religion, shall strive for the path of piety by means of wisdom, shall gladden the soul by means of sacrifice, shall exalt dignity by means of the Good-Eye, shall seek fame by adroitness, shall gather friends by means of humility, shall approve of hope by means of optimism, shall accumulate virtue by (good) nature, shall embellish the shining path of *Garōthmān* (Heaven) by means of righteousness—thither through the practice of one's own good deeds, its fruit shall be enjoyed.

(55)³⁸ O mortal body! perceive the soul and perform meritorious deeds, for, the soul exists, not the body, spirit exists, not the matter.

(56)³⁸ Do not relinquish the reverence towards the soul for the sake of the body and do not forget (it) in (showing) respect for any one's passing worldly wealth.

86. Some MSS JU, TD give *vṛhīh vtsand* 𐬵𐬀𐬯𐬀 𐬵𐬀𐬰𐬀 for 𐬵𐬀; Nyberg follows these MSS and gives these words in his edition and omits 𐬵𐬀. They mean 'harm unto goodness'.

87. *apasihākān*, destroyers; if we read *azi-dahākān*, then it means 'men of the type of *Azi-Dahāk*' who is known in Ir. History for his oppression and tyranny.

88. Cf. Pahl. text *Vāčak včand i Ātarpāt Mahrspandūn*, p. 158, of Pahl. Texts Part II. §§ 76-77.

GLOSSARY.

N.B. The figures given at the end of each word refers to the sections or paras of the text.

A CRITICAL GLOSSARY.

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𐬵𐬀⁺ : *sax^van*, *saxvan*, n. word, speech, discourse, saying, sermon, ideog. 𐬵𐬀 Junker Fr. P. 113. Av. \sqrt{sah} - to utter, to proclaim, to declare. Nyberg correctly suggests the reading *saxvan*, *sax^van*. 𐬵𐬀𐬵𐬀𐬀𐬀⁺. 25.

𐬵𐬀 : *ax^v* n. life, living existence, world. Av. *ahu*, *ahyu*. (2) lord (3) zeal, will-power, energy. Av. *ahvā*. See, Zaehner, Zurvan, A Zoroastrian Dilemma p. 53 f. n. 1. 52.

𐬵𐬀𐬵𐬀 : *ax^vān*. n. pl. of 𐬵𐬀 *ax^v*, life, living existence, world. 59.

𐬵𐬀𐬵𐬀𐬀 : *ax^vān-īh*. adj. *ax^vān + īh* adj. suffix. pertaining to the world. 41.

𐬵𐬀𐬀𐬀𐬀𐬀 : *ahrādīh*, *ahrāyih*. n. holiness, righteousness, piety, purity; Av. *aša* -. 44,45,54.

𐬵𐬀𐬀𐬀 : *ahrav*, *ahrōβ*. adj. righteous, pious, holy. In the IXth. Century Pahlavi texts, we find also 𐬵𐬀𐬀 *ašavak*, **ašōγ* especially in *Manušcihr* and *Zātsparam*, whereas it does not occur in Bd. Av. *ašavan*-. O Pers. *artāvan*, and O Ind. *rtāvan*. 32.

𐬵𐬀𐬀𐬀𐬀 : *ahravān*, *ahrōβān*. adj. pl. of 𐬵𐬀𐬀𐬀, righteous, pious, holy. 8.

𐬵𐬀𐬀𐬀𐬀𐬀 : *ahravtar*, *ahrōβtar*. adj. made up of 𐬵𐬀𐬀𐬀, *ahrav*, *ahrōβ*, + 𐬀𐬀 *tar* comp. suffix, more righteous, more pious. 22.

𐬔𐬀𐬭𐬀 : *ahriman*. pr. n. the Evil Spirit, the devil, *Ahra Mainyu* of the Avesta; Sass. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥, Manichean *ahrēvar*, Arm. *Arhmn*.

𐬔𐬀𐬭𐬀 : *pas*. adv. afterwards, then, after, behind, Sass. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥, OP. *pasā*, *pasāva*; the other ideog. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥 is found; cf. Junker, FrP. 103 and Pahlavi-Pāzand Glossary pp. 19 and 96. see Pahlavi Version of Yašts by M. F. Kanga p. 63 S.V. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥. 32.

𐬔𐬀𐬭𐬀 : *pas-ič*. adv. still, yet, however, at last, finally. 53.

𐬔𐬀𐬭𐬀 : *hāsr*. n. av. *hāθra*. measure of length of time or length of space. According to ŠNŠ IX. 1. twelve long *hāsrs* or eighteen short ones make a day and night: *hāsr i aγryak i rōc šapān pat 12 bahr ē bahr, ut hāsr i kas pat 18 bahr ē bahr* (ŠNŠ ed. by Tavadia ch. IX. 1 p 116). The latter measure must have been in vogue in Avestan times since we read “*dvaḍasa hāθrəm asti aγrim ayaṛə*,” i.e., the largest day has 12 *hāθras*. For further details, see Dr. West's valuable notes to Bd. XXVI. 1 and ŠNŠ IX. 1 in S.B.E. Vol. V. pp. 98 and 308-309; Barth Air Wb. 1803. 36.

𐬔𐬀𐬭𐬀

𐬔𐬀𐬭𐬀 : *pīt*. n. Ir. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥, Av. *patā*, *ptā*, father; 2,34,46.

𐬔𐬀𐬭𐬀 : *pītar*. n. hybrid of 𐬔𐬀𐬭𐬀 = *pīt* 𐬔𐬀𐬭𐬀 and 𐬔𐬀𐬭𐬀 the last part of 𐬔𐬀𐬭𐬀 *pītar*; the whole constituting 𐬔𐬀𐬭𐬀; Av. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥, father. 31.

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ادۛۛۛ : *advārak, adapārak, adṣārak*. n. evening, afternoon time; cf. MX. 53.5. ادۛۛۛۛ *adi-pārak*; ŠNŠ ed. by Tavadia 7.1; GR Bd. 159.1. The word ادۛۛۛۛۛ, ادۛۛۛۛ is translated into Skr. Vers. by दिनवसान, meaning, 'close of day, evening'; See Skr. Version of *Mēnōk i Xrat*. Salemann reads **ēwārak*, and compares with Pāz. *ēvāra*, Pers. *ēvār, yaḡhnobi viāra* - and translates "towards sunset", deriving from Av. √ *par*, to go across. For etymology, see Salemann, G. Ir. Ph. 1.272 and Barth. ZAir Wb. 32. n. 1, who derives the prefix from Av. *adō* = Skt *adhaḥ* rather than *adi*. 51.

ۛۛۛ : *ēvak*. num. one; Av. *aēva*. Pāz. *yak*. 1,8,9,10,11,12.

ۛۛۛ : *aivāp*. conj. or; Ir. *at-vā-apī*. cf. *at-vā* Barth Air Wb. 70. Pāz. *ayā*, Pers. *ayā, yā*; repeated twice it means 'either... or'. Messina reads it *ayāp* cf. *Ayātkār i Žāmāsprk*. p. 129. 1,33.

ۛۛ : *xēm, hēm*, n. characteristics, virtues, nature, disposition, temperament. Av. *haya, haēm*. 54.

ۛۛۛۛ : *virravom*. v. pres. 1 Sg of ۛۛۛۛۛ, *virravistan*, to believe, to have faith in, 'I believe'. 23.

-ۛۛۛ : *ēnēh, ēnyā*. adv. otherwise. For the definite reading of this Pahl. word we are indebted to Prof. Herzfeld, Paikuli, I. 132, No. 63: MP. Inscription (*Pārsik*) 'yny' with the final alif certain. Pāz. *ainā, mēnōk i xrat* IX. 6; cf. Av. *ainyat*, "except"; hence < *anyād*. See Salemann, Mid. Pers. Gram. p. 119; Bartholomae ZSR. tr. by Bogdanov in K. R. Cama Oriental

Inst. Journal No. 21-12 ff.. Prof. Nyberg in his *Hilfsbuch des Pehlevi I.* gives 𐭠𐭡𐭢. 33.

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𐭠𐭡𐭢: *sē*. num. three. Ideog. 𐭠𐭡𐭢, Av. 𐬵𐬀. 8,26,27, 28,29,45,47,48.

𐭠𐭡𐭢𐭠𐭡𐭢: *haft*. num. Ideog. 𐭠𐭡𐭢𐭠𐭡𐭢, Av. 𐬵𐬀𐬵𐬀. seven. 7-15.

𐭠𐭡𐭢𐭠𐭡𐭢𐭠𐭡𐭢: *a-dātih*. n. illegality, unlawfulness from 𐭠 negative prefix + 𐭠𐭡𐭢 *dāt*, law, rule + 𐭠𐭡𐭢 abst. noun suffix 54.

𐭠𐭡𐭢𐭠𐭡𐭢𐭠𐭡𐭢𐭠𐭡𐭢: *aβyāsān*, Ir. *aβi* + *as*, to reach, to come up, Skr. *aśnōti*, *abhy-asnoti*, (Barth. Air Wb. 359), meaning, the followers (of *dēvs*). Dastur Peshotanji reads "*aibātashne*" and translates "remembrance, recollection". Cf Dd. XXX. 14: *čē hān i purr-ūrvāxm ax'an, adak-aš nē hačiš aβyāsānih, bē-š har kas ō purr aβyāsān ast*. Freiman reads *yasnān* and translates "adorers, worshippers". 3.

𐭠𐭡𐭢𐭠𐭡𐭢: *adak*. adv. then, thereupon. Av. *āat*, G Av. *adā*, L Av. *ada*, cf. OP. *adakaiy* 30,53,54.

𐭠𐭡𐭢𐭠𐭡𐭢𐭠𐭡𐭢: *adak-aš*. *adak* + 𐭠𐭡𐭢 *aš* pronominal suffix (out of Av. 𐬵𐬀) then of (to, for, by or through) him (her or it); then his (her, it or him). 1,31,45.

𐭠𐭡𐭢𐭠𐭡𐭢𐭠𐭡𐭢𐭠𐭡𐭢: *a-dātistānih*. n. want of legal authority, illegality, injudiciousness. Ir. 𐭠𐭡𐭢𐭠𐭡𐭢𐭠𐭡𐭢𐭠𐭡𐭢. See 𐭠𐭡𐭢𐭠𐭡𐭢. 1

𐭠𐭡𐭢𐭠𐭡𐭢𐭠𐭡𐭢𐭠𐭡𐭢𐭠𐭡𐭢: *asmān*. n. lit. that which is made of stone; sky, firmament; Av. 𐬵𐬀𐬵𐬀, 𐬵𐬀𐬵𐬀, Sogd. *sm'n*, Mid. Pers., Parth. 'sm'n, Skr. *aśman*, *aśan*, OP. *asmānam* (found in the Inscriptions of Darius and Xerxes at Persepolis). The Persian *āsm.ān*


'sky' and 'sang' stone are derivatives. Barth. (Air Wb. 207) suggests that the sky was supposed to be made of stone. Its ideogram is 𐬯𐬀𐬎 or 𐬯𐬀𐬎𐬀, (Fr. P. 85), which is traditionally read "*shamyā*". On Skr. *aśman-stone* and its cognates, see Walde-Pokorney, *Vergleich Wörterbuch* i. 28 ff., and J. Hertel, *Die Himmelstone im Veda und Awesta*, 1924 and Reichelt IF. 32. 1913. Also see, Bailey, *Zor. Prob.* pp. 120-148 for full details on the word. 39.

𐬯𐬀𐬎𐬀: *vēn*. imperat 2 Sg. of inf. 𐬯𐬀𐬎𐬀𐬀, *ditan*, to see, to observe, to perceive, to discern, to behold. Nyberg suggests reading *asāvan*. (𐬯𐬀𐬎𐬀). Cf. *tan i ōšōmand, rošān vēn ut kirpak kunēt*. O mortal body! see the soul and perform meritorious deeds. The same quotation is also found in *Vācāk i ē-čand i Atarpit Mahrspan-dān*, Pahlavi Texts p. 153 para 77. Freiman reads *astvand* with a query mark.

𐬯𐬀𐬎: *ku*. conj. and adv. (i) where (rel.); (2) where (inter); (3) that (4) so that, as (5) that is to say, that is, i.e., (before a gloss or commentary of a preceding word or phrase). 1,2,3,9,12,15, 22,23,24,30,39,40,42,46/51,53.




𐬯𐬀𐬎: *ku*. than (sometimes used after a comparative). *kirpak i pat dāt (yāt) rād kunēnd apērtar apar ayēt ku ān i x'at varzēnd* = 'The meritorious deed which they perform on behalf of another is more effective than that which they perform for themselves. 22.

𐬯𐬀𐬎𐬀: *ērīh*, n. 𐬯𐬀𐬎 + 𐬀 abst. n. suffix. The first part 𐬯𐬀𐬎 represents three distinct words: *aḍara*-, *arya*, *ayra*, each of which resulted in *ēr* in the South-West dialect:

- (i) *aḍar*, *ēr* which is found in compounds , humility, etc; *hačaḍar* = under, NP *azēr*, *zēr*. See Barth. ZAiW. 225; also ZsR. II. 54. no. 4.
- (ii) *arya*- Mid Ir. N. W. dialect 'ry'n *aryān*, Herzfeld, Paikuli, p. 145. SW dialect 'yr'n **ērān*, ibid; Pahl. *ērān*, N Pers. *ērān*. Saka *irinagari* = Iranian mountains.
- (iii) *ayra* : Pahl. *anayrān*, *anērān*, Av. *anayranām* *raočanhām* = of endless lights, name of the 30th. day of the month.

The word means Aryanism, nobility. Cf. *Ayātkār i Zāmāspik* XVI. 6 ed. by Messina p. 67: *u Anērān andar Ērān gumēcihēnd ētōn kū ērih hač anērih paḍtāk nē bav ēt; ān i ēr apāc ō anērih ēstēnd.* = And the *An Ēran* will be so mingled amidst the *Ērān* that the Iranians will not be distinguished from the foreigner; those who are Iranians will turn back to non-Aryanism.

Cf. Pahl. Vend. III. 42: *Sōšyans guft ē bē ka andar ērih ut pōryōtkēših bē mirēt tāk ka mirēt ē margaržān.* = *Sōšyans* said: 'Unless he will die in Aryanism and in the Creed of the *Pōryōtkēš*; know that he is *margaržān* sinner until he dies'. Pahl. Vend. by Sanjana p. 50 l. 12-13. 17.18.

: *aḍar-mēnišnūh*, *ēr-mēnišnūh*. humility. cf. *Afrīnāyān i Dahmān* where Av. *ārmaitiš* is translated into Pahl. by  Its antonym is , *tar-mēnišnūh*. See my Pahlavi Version of *Afrīnāyān i Dahmān* tr. into English with Notes Bombay. 1944. p. 5. 54.

سولرستار: *ayriftār*: adj. and n. derived from — neg pref. + سولر, holder, attainer, apprehender confined, inf. سولر griftan, to hold, to seize, to catch, to apprehend, meaning, intangible, impalpable; *mēnišn a-griftār* = thoughts are intangible. 25.

سرلپاتستان: *ēhrpatistān*. n. made up of سرلپ + ستان; although mod. Pers. “*hēr*” fire in “*hērbud*” corresponds phonetically with Mid. Pers. *ēhr* in *ēhrpat* and with Av. *aēθra-* in *aēθra patiš*, still it differs radically in its meaning from the Mid. Pers. and Av. words, as they mean ‘the chief of the mission’, ‘the teacher of a theological school.’ Mod. Pers. “*her*” goes back, according to Prof. Bartholomae (Z Air Wb. 243–244) to an ancient Iran. **aidra* “brand, fire”, which latter may be compared to Greek αἶθω “I burn” + ستان suffix showing nouns of place. Hence the word *ēhrpatistān* means “the place or office of an *ēhrpat*; it is applied to a school or institution for learning, as well as to learning or teaching”. Tavadia (ŠNŠ p. 108.) translates the word by “priestly studies”. Unwala (Skr. Version of *Hōm Yašt* p. 36) remarks: “Pahl. *pa ēhrpatistān kartan* means ‘in order to conduct’ (lit. to do) religious or theological studies; to practise *ēhrpat-ship*”. An *ēhrpat* (= Av. *aēθra patay-*) is a teacher in a (theological) school — *ēhrpatistān* (Barth. Air Wb. 20; Z Air Wb. 243–44)”. Bulsara explains the phrase *ēhrpatistān kartan* as “instruction in and exposition of religious knowledge rather than the attendance at ceremonial observances” (*Āērpatastān*. IV. 2, no. 2). On the interpretation of the word *aēθra paiti*, see Bailey’s article

from assuming that they are identical. See Scheftelowitz, 'Die altpersische Religion und des Judentum, 1920, p. 61.' In the *Gāthās*, the word *aēšma* personifies the anger of the evil-minded against the good creation and especially against cattle. The anger due to drunkenness is also personified as *aēšma*, (Yasna Hā X. 8). Greek "οἶστρος", οἶμα, frenzy, Lithuanian "*aistra*", passion, ardour, Latin "*irā*", wrath are cognates. For details, see Prof. Jackson, Zoroastrianism pp. 89-91; Gray, Foundation of the Iranian Religion 185 ff. 27,38.

𐬵𐬀𐬵𐬀: *hast*. v. is, it is, there is, pres. indicative 3 sg. Av. *asti*. 55 58.

𐬵𐬀𐬵𐬀𐬀: *hastih*. n. existence, being, reality, permanence. 𐬵𐬀 *hast* + abst. suff. 𐬀 *ih*. Pāz. 𐬵𐬀𐬵𐬀𐬀. Its antonym is 𐬵𐬀𐬵𐬀 *nēstih* "the non-being, non-existence". 3.

𐬵𐬀𐬵𐬀𐬀: *ētōn*. adv. thus, so, such, as, in this way, Pāz. *ēdun*, Pers. *ēdūn*. 51.

𐬵

𐬵𐬀𐬵𐬀𐬀: *xʷādišn*. n. desire, request, entreaty, wish, from inf. 𐬵𐬀𐬵𐬀, ideog. 𐬵𐬀𐬵𐬀𐬀. to wish, to desire, to require, to solicit, to implore. 58.

𐬵𐬀𐬵𐬀𐬀: *Ōhrmazd*. Proper noun. the Lord Omniscient, God. Av. *ahura-mazdā*. OP. *Auramazdāh*, NPers. *hormizd*, Elam. *u-ra-maš-da*, 1,2,3,9, 10,11,13,49,53,54.

𐬵𐬀𐬵𐬀𐬀: *anākih*. n. evil, injury, affliction, torment, harm, mischief, 𐬵𐬀 *anāk*, evil, vile, wicked, vicious + 𐬀 *ih* abst. suffix. 11,53:

move, to throw, to cast away, to fling, to hurl;
Av. $\sqrt{ham-tač}$. MSS JU, TD give the variant
𐬵𐬀𐬎𐬌𐬎𐬎𐬎𐬎. *handāxtārīh*. 53.

𐬵𐬀𐬎𐬌𐬎𐬎𐬎𐬎. *adv.* thus, in that manner, so, such and
is used always with the following 𐬵 *ku*. See
Herzfeld, Paikuli. p. 127. 53.

𐬵𐬀𐬎𐬌𐬎𐬎𐬎𐬎: *handōžīšn*. participium necessitatis, derived
from 𐬵𐬀𐬎 *handōž*, inf. 𐬵𐬀𐬎𐬎𐬎 *handōxtan*, to col-
lect, to accumulate, to acquire, to amass, + 𐬵
išn suff; *pat ēr-mēnišnīh dōst handōžīšn* = one
should gather friends through humility or
nobility. Here the word is to be translated as
“one should gather”. The word 𐬵𐬀𐬎𐬌𐬎𐬎𐬎 also
means “Collection, accumulation”, etc. Nyberg
(Glossar. 100) derives it from *ham + toxtan*,
Av. *ham + √tauǵ*, Skt. *ā + √tūj*, to collect, to
accumulate. See Horn NPETY. 89.

𐬵𐬀𐬎𐬌𐬎𐬎𐬎𐬎: *handarž*. n. precept, admonition, instruction,
testament, derived from \sqrt{daraz} , to hold, to
fasten with *han-* pref. Horn, NPETY. 122.
NPers. 𐬵𐬀𐬎𐬌𐬎𐬎𐬎; Arm LW. *andarj* (Hubsch. Arm.
Gram. p. 98). O (heading of the text.)

𐬵𐬀𐬎𐬌𐬎𐬎𐬎𐬎: *x^oēšīh*. n. relationship, connection, alliance,
possession, relation, kinship, ownership. Ideogr.
𐬵𐬀𐬎𐬌𐬎𐬎𐬎𐬎. 3.

𐬵𐬀𐬎𐬌𐬎𐬎𐬎𐬎𐬎: *x^oēškārān*. n. pl. of 𐬵𐬀𐬎𐬌𐬎𐬎𐬎𐬎, industrious ones,
dutiful persons, diligent ones. 54.

𐬵𐬀𐬎𐬌𐬎𐬎𐬎𐬎𐬎𐬎: *x^oēškārīh*. n. industry, diligence, activity,
business, one's own allotted work. 1,3,50,54.

𐬵𐬀𐬎𐬌𐬎𐬎𐬎𐬎𐬎𐬎𐬎: *dānīhēt*. v. pass. 3 sg. of inf. 𐬵𐬀𐬎𐬌𐬎𐬎𐬎𐬎𐬎, *dānistan*,
to know, to learn, to understand, to be versed
in, = is realised, is known. 59.

inf. 𐭠𐭣𐭥 *varžītan*, to practise, to perform, to do, + 𐭠𐭣 *ihā* adv. suff. 17.

𐭠𐭣𐭥𐭥 : *hu-varšt*. n. good deed. Av. 𐭠𐭣𐭥𐭥𐭥. 10.

𐭠𐭣𐭥𐭥 : *a-vindīt*. past part. used as adj., unobtainable, inaccessible, not to be reached, obtained or approached, from 𐭠 *neg* pref. not + 𐭠𐭣𐭥 *vindīt*, past part, of inf. 𐭠𐭣𐭥, to get, to obtain, secure, attain to, Av. √ *vaēd-*, *vind-* Skr. *vēd*. This reading is suggested by Prof. Nyberg. Zaehner translates 𐭠𐭣𐭥𐭥 𐭠𐭣 *ax*^v *anōst* "the will is unstable".

The word can be read *avinast*, undefiled, pure, spotless, Av. *anāhita*, from √ *nas*, Skr. *naś* with *vi-* pref. and abst n. *a-vinastih* 𐭠𐭣𐭥𐭥. Cf. Pahl. Yas. Hā 65. 1,4, and Gr. Bd. 116.2. If we read *ox*^v *a-vinast*, the phrase would mean 'conscience is undefiled'. 25.

𐭠𐭣𐭥𐭥𐭥 : *anōšak*: adj. immortal, imperishable, deathless. Av. 𐭠𐭣𐭥𐭥𐭥. Mid Pers. Turf. *anošag*, Arm LW. *anušak*. 3.

𐭠𐭣𐭥𐭥𐭥 : *uzvūn*. n. tongue, Av. 𐭠𐭣𐭥𐭥𐭥. Ideogram 𐭠𐭣𐭥𐭥. For the ideogram compare Aramaic *lišūnā*, Heb *lašōn*, Arabic *lisānun* "the tongue". This ideogram 𐭠𐭣𐭥𐭥, which occurs in FrP. ed. by Junker 10,5 for *huzwān*, is traditionally read š (a) *nā* (FrP. 81). It is an amputated form of the ideog. *lišūnā*, written *r dan a* or better **r daan a*, according to Aramaic *lišāna*, Cf. Pahl. Pāz. Gloss. 211. The other ideog. 𐭠𐭣𐭥𐭥 for *huzwān* in FrP. 10.5 is traditionally read *gobyā* (FrP. 78). The word 𐭠𐭣𐭥𐭥 is nothing else but the Mid Pers. of Books 𐭠𐭣𐭥𐭥 *gōbāk* and its Pāz. equivalent is *gōyā*. Cf. Barth. Z Air Wb. 741. Cf. OP. *hazāna- hizāna-*, Av. *hizvā-* varying

wait, to be in expectancy. The word is found written 𐭪𐭥𐭥 *ēmēt*, meaning 'hope' in Yasn Hā. 30.4. See FrP. p. 80 for further references. S.V. 𐭪𐭥𐭥. NPers. امید 39,54.

𐭪𐭥𐭥𐭥 : *ōmētih*. n. hopefulness. See 𐭪𐭥𐭥 above. 54.

𐭪𐭥𐭥 : *hom*. v. I am. 1,2,23.

𐭪𐭥𐭥 : *hēnd*. v. They are. 21.

𐭪𐭥𐭥 : *hēd*. v. You are. 49.

𐭪𐭥𐭥 : *humat*. n. good thought. Av. *humata*. 10.

𐭪𐭥𐭥 : *xūp*, *x^oap*. adj and adv. good, fine, excellent, pleasant, well. Sometimes 𐭪𐭥𐭥 *x^oab*, cf. San. Ins.

𐭪𐭥𐭥𐭥 *xvape*. NPers. خوب 20.

𐭪𐭥𐭥𐭥 : *ōptēt*. v. pres. indicative 3 Sg. of inf. 𐭪𐭥𐭥𐭥𐭥𐭥𐭥, 𐭪𐭥𐭥𐭥𐭥, to fall, to drop, to descend, Av. *ava* + ✓ *pat*, to fall down, to fall off. 32.

𐭪𐭥𐭥𐭥 : *x^oazār*. Pāz. *xvazār*, *xvazāra*, Sogd. *hwz'rk*, meaning. "small, little"; sometimes we find the word written *xvazārak*, cf. Gr. Bd. 62.13; 217.5; 219,3; Nirangistān folio 165; Dd. Pursišn 36,3; ŠGV. 4.97; 11,43; 15.1; Pahl. Vend. XIII 45. The above mentioned correct meanings have been pointed out by Prof. Bailey in BSOS. Vol. IX. p. 91. Prof. Herzfeld in his discussion of OP. (h) *učāra*- rejects Prof. Bailey's interpretation and translates "*die ein gutes čārak besitzen, genügenden schatz an kirpak*". The reading *x^oazar* is now assured by M.P'T *hwz'rk* cited by Prof. Henning. Zaehner reads the word *huzārak* and translates "small, little, few". For further details, see R. C. Zaehner's article on words *huzārak* and *Aparmānd* in J. R. A. S.

Jan. 1940. pp. 35-45. Prof. Bailey (Transactions of the Philological Society p. 1955 p. 60) derives the word from **ava-zāra-ka-descending*, whence 'diminished'. See my paper on 'Interpretation of Some Avestan and Pahlavi Words and Passages' in the Proceedings of XVII Session of All India Oriental Conference. Vol. II. 1955. p. 44. 54.

𐬀𐬭𐬀𐬭𐬀: *hajaman*. n. assembly, meeting, council, congregation. Av. \sqrt{gam} to go, come with han pref.; ideogram 𐬀𐬭𐬀𐬭𐬀, Junker, FrP. p. 110. Sass. Insc. *hanzamani*, Sogd. *ančmn*, Mid Pers. Turfan *hanzaman*. NPers. 𐬀𐬭𐬀𐬭𐬀. 44.

𐬀𐬭𐬀𐬭𐬀𐬀: *hu-čašmih*. n. friendly eye, kind regards, benevolent glance, antonym is 𐬀𐬭𐬀𐬭𐬀𐬀 *duš-čašmih*. 38, 54.

𐬀𐬭𐬀: *hōš*. n. intellect, intelligence, consciousness, understanding, enlightenment; Av. *uši*. Horn, (NP Ety. 248) connects the Pahl. word 𐬀𐬭𐬀 with Av. *uši* 'ears'. 58.

𐬀𐬭𐬀𐬭𐬀𐬀: *ōšōmand*. adj. mortal, made up of 𐬀𐬭𐬀 *ōš*, av. *aoša*- death, destruction, perdition + 𐬀𐬭𐬀 passessive suffix. 15, 55.

𐬀𐬭𐬀𐬀: *hōših*. n. intelligence, understanding, enlightenment. See 𐬀𐬭𐬀 above. 58.

𐬀𐬭𐬀𐬭𐬀𐬀: *martōm*. n. Pāz, NP. *mardum*, Turfan Pahl. *mrduhm* = *mardōhm* < **martōhm* < **mart-tōhm*, *mankind*, man, person. In para 31 of this text, meaning of the word *martōm*, man is not suitable. I have translated it as 'seed of man', i.e., seminal fluid in its literal sense and not in its ordinary sense of "man" as hitherto

translated by Freiman, Nyberg, Bartholomae (Z. Air Wb. 179) and Zaehner. It is derived from *mart* + *tōm* < *tōhm*, Av. *taoxman*, OP. *taumā*, Pāz. *toum*, seed. sperm, origin.; cf. Andreas-Barr, Bruchstücke einer Pehlevi Übersetzung der Psalmen p. 62. See my note and translation of the passage in Proceedings of the XVI Session of All India Oriental Conference, Lucknow. Vol. II 1955, p. 38. 1,2,29,42,49.

ᠮᠠᠲᠣᠮᠠᠨ: *martōmān*. n. men, persons. pl. of ᠮᠠᠳᠤ Ir.
ᠮᠠᠳᠤ. See above. 26.

ᐱᐱᐱᐱ: *xʷatāyih*, *xʷatādih*. n. rule, sovereignty, empire, reign, lordship. ᐱᐱᐱ *xʷatāy*, *xʷatād* + ᐱᐱ *ih*. 3.

سو

—سوس: *ākās*. known, aware, knowing, acquainted with, versed in, derived from Av. *ā* + *√ kas* to see, to perceive, Skr. *√ kāś* to be visible, to appear, Pahl. inf. سوسنیتان *ākāsēnītan*, to inform, announce. NPers. *āgāh*; Arm. LW. '*akah*' knowing (Hubsch. Arm. Gram. p. 94). 53.

सु-*a-kanārak*. unlimited, boundless, infinite. Av.
akarana-. 10,53.

سَوَادِي: *a-kanārak-ih*. n. unlimitedness, infiniteness.
from *a-kanārak* + *-ih* abst. suff. 3.

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سِرْ-و : *arišk.* n. envy, jealousy, malice, spite, av. *araška-*, NPers. *rišk*, Bd. (XXVII. 16) describes it as *druz i kēnvarīh ut duščašmīh*, ie.,

ĕ

ĕ: *im.* this. This word occurs very seldom, mostly in the same combinations as in Pers. Horn. NP Ety. p. 126. See 𐭥𐭥𐭥. 48.

𐭥: *māt.* n. mother. 2,34,46.

𐭥𐭥: *hamahīk, hamēyīk*, adj. ever, eternal, continual, perpetual, everlasting; adv. 𐭥𐭥𐭥𐭥. 57.

𐭥𐭥𐭥𐭥𐭥: *ham-ētōnīh*, n. like manner, like nature, same reason, same exactness. 𐭥 *ham* + 𐭥𐭥𐭥 *ētōn* + 𐭥 *īh* abst. suff.; For 𐭥𐭥𐭥𐭥, see Notes on Sassanian Law. II. tr. from German into English by Bogdanov. p. 59, var. 𐭥𐭥𐭥𐭥. 2.

𐭥𐭥𐭥𐭥𐭥𐭥: *amahraspandān.* pr. n. Holy Immortals. Av. *aməša spənta*. See Tavadia, Sur Saxvan. p. 53. 3.

𐭥𐭥: *hamāk.* adj. all, every, the whole. Words 𐭥𐭥 and 𐭥𐭥 are generally interchanged in Pahl. literature. 3,10,18,19,20,21,36.

𐭥𐭥𐭥: *hamē.* Here 𐭥𐭥 is incorrectly used for 𐭥𐭥. cf. § 49: *Ōhrmazd ō šmāk kē martōm hēd hamē gōβēt* = Ohrmazd is telling you who are men. Here 𐭥𐭥 (wrongly written 𐭥𐭥) is a verbal particle denoting continuity. See Salemann, Mid. Pers. Gram. tr. into English p. 101 § 110 (b). 49.

𐭥𐭥𐭥: *āmār.* counting, judgment, account, consideration, reckoning. See Sass. Recht. Part I. 21; Junker FrP. 38,93; *āmārēnitān*, pay, make an account, consider. Barth, Miran M. 1-37, ZSR. part IV. 46. It is found in words *pasēmār*, *pasmār* = defendent, *pēšēmār*, *pēšmār* = plain-

lates *sandēh*, doubt, danger. Cf. MX. ch. 33.13. Syn. 𐬰𐬀𐬭𐬀𐬭𐬀𐬭𐬀 *škūftih*. 35,42.

𐬀𐬭𐬀𐬭𐬀𐬭𐬀: *astōmand*. adj. corporeal, material, 𐬀𐬭𐬀, *ast*, bones + 𐬀𐬭𐬀 *ōmand*. possessive suff., provided with bones. having bones, provided with bodies. Av. *astvat*-, *astvant*-. 52.

𐬀𐬭𐬀𐬭𐬀𐬭𐬀: *astvihāt*, *astōviḍāt*. Av. *astō-vidātu*, the *daēva* of destruction., from Av. √ *dā* with *vi*- pref., to destroy; lit. the word means "divider of the body" or "bone-breaker". He is more closely parallel to the Greek '*Thanatos*', the Roman *Mors*, *Morta*, the Lithuanian *Giltinė*, and especially the later Vedic *Mṛtyu*. In Vendidad Frakart V. 8-9. we read: '*Zaraḍuštra* asks *Ahura Mazdā* if fire or water kill a man. *Ahura Mazdā* replies that neither fire nor water kill a man, but that *Astōviḍōtu* binds him and that *Vayu* carries him off bound'. Fire and Water being pure and holy elements cannot be regarded as being responsible for the death of any one. In cases of drowning and burning the entire responsibility is fixed on the demon of death. In Gr. Bd. 186.12 it is said: *Astēvihāt Vāy i vattar kē gyān stanēt; čēγōn gōβēt ku kaḍ dast apar martōm mālēt, Būšāsp; kaḍ asāyak aβganēt, tap; kaḍ-aš pat čašm vēnēt, gyān bē zēnēt.*'

Astōviḍāt is the Evil *Vāy* who carries the breath-soul away. As it is said: 'When he touches a man with his hand, it is sleep; when he casts his shadow on him, it is fever; and when he sees him with his eye, he deprives him of his breath-soul: cf. Widengren, Hochgottglaube im alten Iran p. 198 and Zaehner, *Zūr-vān* pp. 83-85. In DKM. 803 we read:

Ōšōmandān hamāk Astvihāt pat ān i škift ut frāč-padāk āz burt, ut nē bōxtēnd; i.e., mortal men are all carried away by *Astōvidāt* by means of *Āz*, the terrible and seen afar and they cannot escape. 31.

𐬨𐬀𐬭𐬀𐬎𐬌: *vēn*. imp. 2 sg. of inf. 𐬨𐬀𐬭𐬀𐬎𐬌𐬀, *dītan*, to see, to behold. See above. 𐬨𐬀𐬭𐬀𐬎𐬌. Zaehner suggests reading **asačišn* instead and translates "immortal". See Zaehner, *The Teachings of the Magi* p. 28. Freiman (WZKM. XX p. 279) reads the word *astvand* with a query mark and translates "seiend", i.e., existing. 55.

𐬀𐬭𐬀𐬭𐬀𐬎𐬌: *astuvān*. steadfast, faithful, trustworthy, derived from *ā* + √ *stav-*, to praise, hence to believe. The word is sometimes written 𐬀𐬭𐬀𐬭𐬀𐬎𐬌 4.

𐬀𐬭

𐬀𐬭: *āz*. avarice, covetousness, greediness, concupiscencia. Av. *āzay-* For full details on this word see Zaehner's *Zurvān* Ch. VII 166 ff. This word can be read in various ways:

- i) pref. Av. *aibi*, *avi-*, *aipi-*, *aoi-*, over. at, towards.
 - ii) *hač*, Ir. of ideog. 𐬀. Av. 𐬀𐬭𐬀𐬎𐬌, Pāz. 𐬀𐬭, from, than.
 - iii) *āž*, Av. *azay-*, Skr. अङ्गि. serpent, snake.
 - iv) *āp*, Av. *āp*, *ap*. Ideg. 𐬀𐬭, water.
- 38.

𐬀𐬭𐬀𐬭𐬀𐬎𐬌: *apē-gumān*. adj. undoubting, undoubtful, unsceptical; 𐬀𐬭 - *apē*, without, + 𐬀𐬭𐬀, Av. *vimana-* doubt. The word is also written 𐬀𐬭𐬀𐬭𐬀𐬎𐬌 *apā-gumān*. 9,12,15,16,23.

ĠĠĠĠĠĠĠĠ : *apē-gumān-īhā*. undoubtedly, certainly, confidently. ĠĠ *apē* + ĠĠĠ *gumān* + ĠĠ *īhā* adv. suffix. 2.

ĠĠĠĠĠĠ : *apāyēt, apāyīt*. it is necessary, it is requisite, it is suitable. from inf. ĠĠĠĠĠ *apāyastan*, to be necessary, to be requisite, to be fit, to be proper, used as an aux. It is impersonal verb. cf. *apāyist*, desire, will; *apāyišn*, will, wish; *apā-yišnīk*, desirable, seemly. 1,33,34.

ĠĠĠĠĠ : *apārīk*. other, the remaining, the rest., Av. & OP. *apara-*. Pāz. *awārē*. Skt. *apara*. 50.

ĠĠĠĠĠ : *apārōn*. unlawful, improper, irregular, wrong; its antonym is ĠĠĠ *frārōn*; derived from ĠĠ, Av. *apa* + ĠĠ *rōn*. side. Prof. Nyberg (Glossar. 73) gives the reading *apārδvan* and derives it from Av. *apa*, away + *arδa*, side and translates "away from the (proper) side". Av. *arδa*=Pahl. ĠĠ. See Horn, NP. Ety. 241,246. 37,40.

ĠĠĠĠĠ : *hazārak*. n. millennium. It is sometimes written ĠĠĠ, *hazārak*. 54.

ĠĠĠĠĠĠ : *āzārīšn*. n. injury, harm, trouble, distress, torment, affliction. from inf. ĠĠĠĠĠ *āzārtan*, to hurt, to injure, to afflict, Av. *ā* + √*zār*; Skr. *har-*, to be angry. 46.

ĠĠĠĠ : *apāč*. back, again; ideog. ĠĠĠ. NPers. *bāz*, Av. *apānk*. 1.

ĠĠĠĠĠĠĠ : *āpātānīh*. cultivation, prosperity, derived from Av. *ā* + *pāta-* √ *pā-* to protect. See Nyberg, Glossar. p. 16. 8.

—𐭠𐭣𐭥𐭥𐭥: *apasōs*. n. ridicule, derision, contempt. NPers. افسوس. Cf. Pahlavi Texts p. 56; *ap̥sōs mā kun tāk xʷarrahōmand <bavēh> čē nēvakēh ut yuttarēh pat harv gās ut pat harv kas šāyet butan* = do not ridicule so that you may be glorious since happiness and misery can befall any one at any time. also cf. Pahl. Text *Vācāk ēčand i Āturpāt Mahraspandān*. para 69; p. 152. 43.

𐭠𐭣𐭥𐭥𐭥𐭥: *apasōs-bar*. deserving-ridicule from 𐭠𐭣𐭥𐭥𐭥 *apasōs* + 𐭠 inf. 𐭠𐭣𐭥𐭥𐭥, to bear. "the object of mockery" (Zaehner), 43.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥: *apasōs-har*. one who derides, one who ridicules. 𐭠𐭣𐭥𐭥𐭥𐭥 + 𐭥 suffix (Salemman, Mid Pers. Gram. p. 54). 43.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥: *apērtar*. comp. adj. of 𐭠𐭣𐭥𐭥 *apēr*, meaning, much, very, exceedingly; greatly, highly. 22.

—𐭠𐭣𐭥𐭥𐭥𐭥𐭥: *apēčakēh*. purity, immaculateness, derived from 𐭠𐭣𐭥𐭥𐭥 *apēčak* + 𐭥 *ēh* abst. suffix. Prof. Nyberg derives 𐭠𐭣𐭥𐭥𐭥 from an origi. *apa-vaičaka*, from √ *vaič*; cf. Pahl. 𐭠𐭣𐭥𐭥𐭥, *vīxtan*, to sift, & Skr. √ *vēc*, *vinakti*. Salemman (M St. 44) explains it as "without (apa) anything (foreign)", quoted by Tavadia in ŠNŠ p. 97. f. n. 1. to § 7. 3,10.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥: *apoxšādišn*. n. forgiveness, mercifulness; verbal noun from *apuxšād-* 'have mercy' Pers. *baxšāy*, *baxšudan*, to for give: Probably it is derived from √ *xšī-* or √ *vaxš* developed out of √ *vač-*, also **apa-vaxšāya-*, cf. *apuxšādāvand*, merciful; *apuxšādišnōmandih*, mercy and *apaxšīšn*, pity. 1.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥: *aβzār*. n. weapon, means, equipment, appliances. It is derived from Altiranische **api-čāra*,

𐭠𐭣𐭥𐭥𐭥𐭥: *ašnavišn*. n. hearing, listening. from inf.
𐭠𐭣𐭥𐭥𐭥𐭥 *ašnutan*, to hear, to listen; ideog,
𐭠𐭣𐭥𐭥𐭥𐭥. 47.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥: *āškārāk*. clear, evident, revealed, public. 54.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥: *āškārākēnitārīh*. making manifest, the act of making public, from 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 + 𐭥𐭥 *en* causative + 𐭥𐭥 *nomina agentis* suff. + 𐭥𐭥 *abst. suff.* 53.

𐭠𐭣𐭥𐭥𐭥𐭥: *āstīh*. peace, concord, harmony., Av. *āxštay*, formed with the abst. noun suffix 𐭥𐭥 *īh* from an. adj. **āšt*; Cf. Arm. *hašt* "reconciled" (Hubschmann). Its antonym is 𐭠𐭣𐭥𐭥𐭥𐭥, discord, strife. 19,38,54.

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𐭠𐭣𐭥𐭥𐭥𐭥: *bahrān*. pl. of 𐭠𐭣𐭥𐭥 *bahar*, meaning, share, lot, part, portion. 54.

𐭠𐭣𐭥𐭥: *bār*. a time, an occasion, 𐭠𐭣𐭥𐭥𐭥, three times, thrice (§ 45 & 48). Adverbia numeralia are formed by adding "*bār*" "*time*" to the numerals; e.g. *ēvak- bār*, once. See Salemann, Mid Pers. Gram. p. 67 (tr. by Bogdanor). 45-48.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥: *bahristān, bāristān*. hopeful, optimistic, "resigned" (Zaehner). 35.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥: *bāristānīh*. n. optimism, hopefulness, or resignation. 𐭠𐭣𐭥𐭥 *bahr* + 𐭥𐭥𐭥 + 𐭥𐭥 *īh*. 54.

𐭠𐭣𐭥𐭥𐭥𐭥: *bāmdāt*. dawn, morning, day-break. cf. also Pahl. 𐭥𐭥 *bām*. Ideogram 𐭥𐭥, Junker FrP. 120. 49.

𐭠𐭣𐭥𐭥: *bēt*. pres. 3 sing. of 𐭠𐭣𐭥𐭥, to be, become, exist; Cf. § 58 where 𐭠𐭣𐭥𐭥 = *bavēt*, is used in the future

sense; *ke ast, but, ut bēt* (*bavēt*), who is, was and will be. Ideog. *𐬕𐬀𐬎𐬌*; Av. *√ 𐬀𐬎𐬌*, Skt. *bhu*, to be. 43,50,51,58.

𐬀𐬎𐬌: *bē*: The word has various uses:—

- 1) verbal part., also emphatic particle.
- 2) preposition, 'without, except'. § 33.
- 3) conjunction. 'but, unless. yet'.
- 4) adv. otherwise.
- 5) sometimes *𐬀𐬎𐬌* is used in the sense of *𐬀𐬎𐬌* (See Unwala, King Husrav and His Boy. p. 69 § 11).
- 6) used for *𐬀𐬎𐬌* *bay*. cf. Mh.D. ii p. 39 *ōy bē* (BR' for *bay*) Yazdkart Šāhān Šāh i Vāhrāmān.

It translates the Av. pref. *apa*, *aipi*, *aiwi*, *ava*, *paiti*, *para*, *parā*, *parō*, *ni*, *vī*.

See Glossary and Index of Arda Viraf etc. by West and Haug pp. 80-82. 1,2,4,11,23,28, 31/37,39,40,47,51,53,56,57.

𐬀𐬎𐬌 *𐬀𐬎𐬌*: *bē kartan*. to remove. 31.

𐬀𐬎𐬌: *band*. n. noose, a tie, a knot, bond. Av. *banda*. 31,32.

𐬀𐬎𐬌: *bōd*. n. sense, consciousness, perception. Av. *baodasēh*- *√ baod-* to be come aware of, to perceive, to recognise, to awake. See Glossary of Artāk Viraf Nāmak etc. by West and Haug. p. 85. Bailey (Zor. Prob. p. 97). remarks that *Pāzand bōi* in the *Škand-gumānīk Vičār* is rendered by Skt. *jīva* 'vital principle' and that in Arabic script *būy* was used. He further adds that in Yasna XXVI. 4 *baodasēa* is rendered by *bōd āšnāk* "the *bōd* which knows". Here

ever he so willed. "(Zaehner, *Zurvan* p. 339 & 341)". Prof. Nyberg reads it "*būneḍātak*". Dastur Peshotanji simply translates it by "seed" in his translation but in the Glossary he says "firstly", "in the beginning", taking it as an adverb. 1,12.

𐬀𐬭𐬀𐬎𐬎𐬎 : *burzom*. v. pres. 1 Sg. of 𐬀𐬭𐬀𐬎𐬎𐬎 *burzītan*, Av. *barāj*, to elevate, ennoble, commend, exalt, hold worthy; to welcome, used in the future sense. I shall commend I shall elevate. Av. ✓ *bərəj-* to praise, to honour, to welcome, Khot. *bulj-* to praise (pointed out by Henning in BSOAS, XI. 487. N 2). Cf. Av. *bərəg* 'rite' (Barth), *berezda-* beloved. See Kent, *Old Persian* p. 201 under *brazmaniya-*. 23.

𐬀𐬭𐬀𐬎𐬎𐬎𐬎 : *buržēt*. v. imperative 2 pl. of inf. 𐬀𐬭𐬀𐬎𐬎𐬎, to elevate, to ennoble, to commend, to exalt, hold worthy, = do you commend, do you exalt, do you welcome. 40.

𐬀𐬭𐬀𐬎𐬎𐬎𐬎𐬎 : *buržišn*. n. elevation, exaltation, ennoblement, commendation, honour. 𐬎𐬎 from inf. 𐬀𐬭𐬀𐬎𐬎𐬎 *buržītan* + 𐬎𐬎 *šh*. abst. n. suffix. See above. 40.

𐬀𐬭𐬀𐬎𐬎𐬎𐬎𐬎𐬎 : *buržišn*. participium necessitatis. to be elevated, to be ennobled, to be commended; cf. § 54: *pat hučāšmīh gās buržišn*, i.e., one should elevate or ennoble or exalt dignity by Good-Eye. 54.

𐬀𐬭𐬀𐬎𐬎𐬎𐬎𐬎𐬎 : *x'at*. refl. pron. self, one's self, Ir. 𐬀𐬭𐬀𐬎 *x'at*. 22.

𐬀𐬭𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎 : *būt hom*. v. imperfect. 1 Sg. of inf. 𐬀𐬭𐬀𐬎𐬎𐬎, to be, to exist, to become. Ideog. 𐬀𐬭𐬀𐬎𐬎𐬎𐬎. I became. I existed, I was. 1,2.

𐬀𐬭𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 : *būtak*. past. part of inf. 𐬀𐬭𐬀𐬎𐬎𐬎, to be, to exist,

meaning, existed. cf. § 2. 𐬔𐬀𐬢𐬀𐬢𐬀 𐬀𐬢𐬀𐬢𐬀 *āfrītak*
hōm nē būtak. 2.

𐬔𐬀𐬢𐬀𐬢𐬀 𐬀𐬢𐬀𐬢𐬀: *būt hēnd.* imperf. 3 pl. of inf. 𐬀𐬢𐬀𐬢𐬀 were. 2.

𐬔𐬀𐬢𐬀𐬢𐬀: *būt.* imperfect 3 Sg. of inf. 𐬀𐬢𐬀𐬢𐬀, to be. was.
 10,11.

𐬔𐬀𐬢𐬀𐬢𐬀: *būtīh.* n. from inf. 𐬀𐬢𐬀𐬢𐬀, to be + 𐬀𐬢 *īh* abst n.,
 being, existence. Cf. § 3: 𐬔𐬀𐬢𐬀𐬢𐬀 - 𐬀𐬢𐬀𐬢𐬀 = 𐬔𐬀𐬢𐬀𐬢𐬀 - 𐬀𐬢𐬀𐬢𐬀
 = eternal existence. 3.

𐬔𐬀𐬢𐬀𐬢𐬀: *būtan.* inf. to exist, to become, Av. √ *bav*-
 Ideog. 𐬀𐬢𐬀𐬢𐬀𐬢𐬀. 21.

𐬔𐬀: *bar.* fruit, produce, result, effect. Av. √ *bar*-
 to bear, to carry. This word is generally found
 with 𐬀𐬢 in Pahlavi translation. of Avesta. eg.
 𐬔𐬀 𐬀𐬢 = root and fruits or cause and effect.
 41,54-57.

𐬔𐬀𐬢𐬀𐬢𐬀: *bastišn.* n. 𐬔𐬀𐬢𐬀, from inf. 𐬔𐬀𐬢𐬀, to bind, to shut,
 to close, + 𐬀𐬢 verbal noun suff. = binding, clo-
 sing, shutting. Ideog. 𐬔𐬀𐬢𐬀𐬢𐬀𐬢𐬀; 𐬔𐬀𐬢𐬀𐬢𐬀𐬢𐬀 *bastišn*
i vēnišn ičāšm- closing of the eye-sight, ob-
 struction of the eye-sight. 47.

𐬔𐬀

𐬔𐬀: *i izafat* serves 1) as connecting attribute of
 nouns, of sentences; 2) for connecting unge-
 nuine praenomina with the following noun.
 For further uses, see Glossary of Artāk Virāz
 Nāmak by West and Haug, pp. 253-254.

𐬔𐬀𐬢𐬀𐬢𐬀: *yazdān.* n. God. 1,2,53.

𐬔𐬀𐬢𐬀𐬢𐬀𐬢𐬀: *dahēt.* pres. 3 Sg. of inf. 𐬔𐬀𐬢𐬀𐬢𐬀, *dātan*, to give,
 grant, bestow. he gives, he bestows. Another
 meaning of the word is 'to create'. 48.

𐬔𐬀𐬭𐬀𐬎𐬎𐬎: *Gayōmart*. n. sometimes 𐬔𐬀𐬭𐬀𐬎𐬎𐬎. Av. *Gaya marētan*, the Iranian *Adam*, the father of all mankind. As the animal kingdom is supposed to have sprung from the primeval bull (*Gōš*) which was slain by Ahriman, so the human race is believed to have originated from *Gayōmart* as progenitor. According to Zoroastrian anthropogeny he was the first great ruler of Irān. He was the first to bring the religion of Mazdā-Worship into the world and was thus the first of the line of Rajarshis who ruled in Iran. According to Fravartēn Yašt, 87, he is said to have been the first mortal to hear the precepts of Ahura Mazdā. He was both the physical as well as the spiritual ancestor of Zaratuštra. For further details, see A. Christensen *Le premier homme et le premier roi dans l'histoire légendaire des Iraniens*, I. II.; Bd. Ch. XIV. (T. D. Anklesaria pp. 100-106)= Indian Bd. Ch. XV (Justi, pp. 19-21). For translation of this Chapter, see Zaehner, "The Teachings of the Magi" pp. 75-79; see *Gayōmart par Sven Hartman 1953*; 2.

𐬔𐬀𐬭𐬀𐬎𐬎𐬎: *gās*. n. 1) seat, place, throne, station, position, dignity Av. *gātu-*, OP. *gāthu*.

2) *Gāthā*, a hymn, Av. *gāthā-*; Pl. 𐬔𐬀𐬭𐬀𐬎𐬎𐬎 *gāsān*.

3) measured verses or lines. Av. *afšman*- See my Pahlavi Version of Yašts p. 8 f. n. 4 & p. 55 s.v. 𐬔𐬀𐬭𐬀𐬎𐬎𐬎. and Glossary of Artāk Virāf Nāmāk by West and Haug, p. 181. s.v. 𐬔𐬀𐬭𐬀𐬎𐬎𐬎 and Herzfeld, Paikuli p. 158. Ideogram 𐬔𐬀𐬭𐬀𐬎𐬎𐬎. Junker Fr.P. p. 96. 27,50,54.

𐬔𐬀𐬭𐬀𐬎𐬎𐬎: *gās*. "Gāh", a time, period, one of the five divisions of the day. a period of the day. Cf.

§ 51. اداپاراک گاس *adapārak gās*. See اداس above.
See ŠNŠ by Tavadia p. 161. s.v. 51.

دارēt : *dārēt*. pres. 3 Sg. of inf. دارēn , Ir. darēn , to keep, to hold, to possess, keeps, holds, possesses. 27.

دالیšnān : *dališnān*. pl. of دالیšn *dališn*, creations, origin, formation, production; creations, creatures, cf. A.V. 13,5 & 17,17, derived from دالēn , to create; base dah + abst. suff. išn . 54.

جان : *jān, gyān*, n. life, animation, vitality ✓ *gay*-to live. Ideogr. جان . Dēnkart defines the term in the following strain:

gyān vāt i hač fravahr, čīlir-uštānēnītak pat uštānīh uštānōmand-dāštār ī hast ī tan, čēyon druvist-xʷartār i katak-xʷatāy ut hārīk-dāštār i asp <i>aspavār. Et i kaδ hač tan yūt bavēt, tan markīhēt čēyon kaδ stūn i katak škīhēt katak hanbahēt. (DkM. 241-242). "The *jān* is the wind from the *fravahr*, given vital form by the vitality of the maintainer of vitality which is the body, as the maintainer of the health of the house-master and the maintainer of activity of the horse of the horseman. When it is separated from the body, the body dies, as when the pillar of a house is broken, the house falls down". (Bailey) See Bailey, Zor. Problems pp. 98-100. for the quotation and translation and for explanation of important words occurring in this quotation.

Bailey explains the word جان thus: "The *jān* has in Middle Persian texts still the meaning of "breathing soul" the $\piνεμα$. In derivation it is no doubt correctly interpreted by **vi-āna*-breathing (Skt. *vyāna*), in Manichean texts

that this suffix 𐭪 is very often confused with the abstract suffix 𐭪 *ih*. Cf. § 58:

dānišnīk ān aβžār kē hast, būt ut bavēt=knowledge is that weapon which is, was and will be. 58.

𐭪: (1) *dām*. creatures, a created being, the animate creation. pl. 𐭪𐭪 *dāmān*. 2,11,50.

(2) as in NP. *snares*. Cf. ŠGV by Menasce Ch. IV. 65-72, 75, 77, 79-80, Ch. VIII. 72 Skt. *vāgura*- p. 54-56 and 271; See Zaehner, *Zurvān*, p. 218 n.g.

𐭪𐭪𐭪𐭪𐭪: *rasēt*. pres. 3 Sg. of inf. 𐭪𐭪𐭪𐭪𐭪𐭪, *rasītan*, to reach, to arrive, approach, attain, come, he reaches, he attains to. 1,30,51,57.

𐭪𐭪𐭪𐭪: *daxšak*. mark, sign, characteristic, indication, token, prediction. 54.

𐭪𐭪𐭪𐭪𐭪: *dāštan*. inf. to have, to possess, keep, hold, preserve, maintain, consider, support, Ideogr. 𐭪𐭪𐭪𐭪𐭪𐭪. 3,14,17.

𐭪𐭪𐭪¹: *dāt*. law, rule, regulation, ordinance, a decree, justice. Av. *dāta*-. NPers. 𐭪𐭪 17,18,20,54.

𐭪𐭪𐭪²: *dāt*. age. cf. § 1. 𐭪𐭪𐭪𐭪𐭪𐭪 *dāt i 15 sālak*. age of 15 years. 1.

𐭪𐭪𐭪³: *yāt*. Cf. Av. *yāta*- share, portion., Pāz. *zādeh*, Pers. *zādēh*, road or path. Here the phrase in sec. 22 𐭪𐭪𐭪𐭪𐭪𐭪 *pat yāt rād* means for the sake of another ... Cf. Dd. Pur. VII. 2:4: *Passox^v ēt ku: ka kas ōy i bē vitartak rād, pas hač bē vitrišnīh kirpak kūnēt, agar ōy i bē vitartak, andur zivandakūh ān kirpak nē framūt, api-š nē-č handaržēnīt nē būn kart, api-š nē-č pat yāt* (𐭪𐭪𐭪𐭪𐭪𐭪) *būt, adak-š bē ō trāzūk*

nē šavēt < ut > nē rasēt.

(3) *čē ān i pat yāt (𐬀𐬀𐬎𐬎) i hač kas x^vēšihast, pat patgrišnīh hač kas x^vēšihēt; ka-š nē pat yāt (𐬀𐬀𐬎𐬎), adak-š nē patgrišnīh bavēt.*

(4) *Agar ān kirpak ōy vitartak nē framūt ut api-š nē-č handaržēnīt, bē-š pat yāt ham-dātis-tān būt, ān andar zīvandakīh kūnhāt, adak-š pat sitōš bē ō aβzōn i gās rasēt.*

The reply is this : 'When any one does a meritorious deed for him who has passed away, after his passing away, and if he who has passed away did not order that meritorious deed during his life time and deed not make a testament nor did he authorize it, and it was not even his by the mediation (of any one), then it will not go and will not reach him at the balance. (3) for, that which is appropriated by intercession from some one is appropriated by the approval of that person; when it is not his by intercession (and approval of some one), then it is not approved as his. (4) If he who has passed away did not order that meritorious deed and did not even make a testament, but he agreed to it by the intercession (of some one), then that which may have been done during his life-time reaches him in the three nights (*sitāš*) for the augmentation of his position.

for further details, see my paper on "Interpretation of some Avesta and Pahlavi Words" in the Proceedings of the Tenth All India Oriental Conference, Tirupati, March 1940 pp. 129-131. Zaehner translates the phrase *pat yāt rād* by "for the sake of the Law". Cf. Pahl. Yasn Hā 35.2 where we find the phrase as here :

verbal terminations *ēt* 3 sg., *ēt* 2 pers. pl., *-ēnd* 3 pers. pl. indicative according to the requirements of the context. The form * is the 3rd. pers. pl. indicative, being in other verbs characterised by adding *â* to the ideogram. The ligature is perhaps to be explained as representing *-ynd â*.

See the essay on the "Remarks on the Pahlavi Ligatures *æ* and ***" by Kaj. Barr in BSOS. Vol. VIII. and paper on "Two Manichaean Magical Texts" with an Excursus on the Parthian ending *-ēndēh* by Prof. Henning in the BSOAS. 1947, XII. I. pp. 37-66.

𐭠𐭥𐭥𐭥: *dātastān, dātistān*. law, justice, religious decision, opinion, Ir. 𐭠𐭥𐭥𐭥. 54.

𐭠𐭥𐭥𐭥𐭥: *dātastānīh*. n. justice, judgment, legal love. Ir. 𐭠𐭥𐭥𐭥𐭥. 1.

𐭠𐭥𐭥𐭥: *gyāk*. n. place, locality, spot. Hajiabad Inscription 𐭠𐭥𐭥𐭥 *vyāk*, Pāz. *jināk* cf. Horn, NP. Ety 278. Sogd. and Mid Pers. Turf. *vyāk*, NPers. *jāk*. 39.

𐭠𐭥𐭥𐭥𐭥: *sardār*. n. chieftain, leader, master, guardian. Pāz. *sālār*. See Barth ZSR. I. English translation by Bogdanov. (Cama Inst. Journal No. 21) p. 9. 46.

𐭠𐭥𐭥𐭥𐭥𐭥: *savandakīh*. Nyberg reads *sandakīh*, see Glossar. s.v.; derived from $\sqrt{\text{sav}}$ to strengthen, meaning 'strengthening and promoting of welfare, giving help, proving useful; *apāk hamāk vēhān pat dāt x'ap dēnīkīh ēstātan* = "To be very useful or beneficial to all good people according to the Law (of Aryanism or God)."

The word, as it stands, can be read *dēnīkīh*,

from *dēn*, religion, religions practice + *īk* adj. suff. + *-w* abst. n. suffix; (one ought) to abide by the Law of Good Religion with all the good. See Glossary of *Artāk Virāf Nāmak* by West and Haug s.v. 𐬀𐬀 p. 169. Freiman reads *dēnikīh*. Zaehner translates “dictates of the Good Religion”. 20.

𐬀𐬀𐬀𐬀𐬀: *sōšyans*. Av. *saošyant*, Saviour, Messiah. As regards the etymology and signification of the term *Saošyant*- Prof. Hertel remarks that the word is not to be derived from $\sqrt{\text{sav}}$ - to benefit but from the $\sqrt{\text{sav}}$ - to glow, to irradiate and that it means “he who will change the world into the Fire of heaven”. This *Saošyant* is said to be born of a seed of *Zaraduštra*.

“The *Saošyant* is the name given to an order of Beings who appear in the world from time to time to eradicate the evil and to re-establish the law of *Aša* in the world. Hence the word maybe used in the general sense of “those who work for the good of humanity”, i.e., Prophets and Teachers of the Law. In a stricter sense, the name denotes a special Teacher who is to appear in the future and re-inaugurate the golden age”. (Selections from Avesta by Irach Taraporewala. p. 18-19). 15-16.

𐬀𐬀𐬀: *sūt*. profit, benefit, gain, advantage, welfare. Prof Bailey derives it from $\sqrt{\text{sav}}$ - to strengthen and he remarks that the translation of Pahlavi *sūt* by “advantage” is inadequate. According to him it is rather strengthening and promoting of welfare. See BSOS Vol. VI. p. I. 1,4,9,59.

𐬀𐬀¹: *x^varrah*. glory, splendour, lustre, radiance. Ir.

𐭠𐭣𐭥 *x^harrah*, *x^harreh*., Aramaic *gaddā*, "fortune, luck", Arabic *gadd*, Av. 𐬔𐬀𐬭𐬀𐬎𐬌 *x^harənah*. *x^harənah* is termed "*brāhma*" <𐎧𐎠𐎡𐎹> and *sdras* and *tejas* in the older Rigveda. Hertel translates Av. *x^harənah* "Fire of lordship and victory". See Bailey, Zor. Prob. Ch. I and II. 43.

𐭠𐭣𐭥² : *dast*. the hand, Ir. 𐭠𐭣𐭥, OP. *dasta*, Av. 𐬔𐬀𐬭𐬀𐬎𐬌, NPers. *dāst*, Skt. *hasta*-. 2,17,33.

𐭠𐭣𐭥𐭥 : *gōβišn*. n. speech, utterance, word, saying, discourse. inf. 𐭠𐭣𐭥𐭥, to speak, to utter, OP. *gaub-* Pāz. 𐭠𐭣𐭥𐭥𐭥 from inf. 𐭠𐭣𐭥𐭥 *gōftan*. 27,29,51,52.

𐭠𐭣𐭥𐭥𐭥 : *gōβišnān*. n. pl. of 𐭠𐭣𐭥𐭥 *gōβišn*. see above. 24.

𐭠𐭣𐭥𐭥 : *verh.* termination cf. 𐭠𐭣𐭥𐭥 in § 34,43,45,55. For explanation, see discussion s v. 𐭠𐭣𐭥.

𐭠𐭣𐭥𐭥𐭥 : *gandakih*. n. stench, fetidness, bad odour or smell. from 𐭠𐭣𐭥 *gandak*, adj. stinking, fetid, foul-smelling + 𐭠𐭣 *ih* abst. noun suffix. Its antonym is 𐭠𐭣𐭥𐭥𐭥. cf. *Balōci* 'gandag' 'bad'; Sogd. *γnt'k* 'bad'. 1.

𐭠𐭣𐭥𐭥 : *yut*. different, distinct, separate, apart; Av. *yuta*-. 15.

𐭠𐭣𐭥𐭥𐭥 : *yutāk*. separate, apart, divided, distinct. cf. 3 : *yutāk būtan*, to sever, to separate, to keep distinct, Av. 𐬔𐬀𐬭𐬀𐬎𐬌 and 𐬔𐬀𐬭𐬀𐬎𐬌; Skt. *वीत* or *वियुत*. 3,50.

𐭠𐭣𐭥𐭥 - 𐭠𐭣𐭥𐭥𐭥 : *yut-dāstān*. adj. of different opinion; antonym of 𐭠𐭣𐭥𐭥𐭥 *ham-dāstān*. 35.

𐭠𐭣𐭥𐭥𐭥 - 𐭠𐭣𐭥𐭥𐭥 : *yut-kēšān*. alien religious, alien faiths, from *yut*, different, separate + 𐭠𐭣𐭥𐭥𐭥, pl. of 𐭠𐭣𐭥𐭥, *kēš*, religion. 23.

𐭠𐭣𐭥𐭥 - 𐭠𐭣𐭥𐭥𐭥 : *ganūk-mēnōk*. n. the Evil Spirit, *Ganā-Mēnōk*,

evil + 𐬨𐬀 *ax*^v, life, existence. Av. *daožan̥ha-*
Arm. *džox-k*, NPers. *dōzax*. 30,32.

𐬢𐬀𐬭𐬀𐬭𐬀𐬭𐬀: *dūš-hūxt*. evil-words, wicked speech, evil dis-
course. Av. 𐬢𐬀𐬭𐬀𐬭𐬀𐬭𐬀. 11,29.

𐬢𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀: *dūš-hūvaršt*. wicked deeds, evil actions. Av.
𐬢𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀.

𐬢𐬀𐬭𐬀𐬭𐬀: *dōšārm*. love, esteem, regard. from Av. √ *zaoš-*
to love, to esteem. 23.

𐬢𐬀𐬭𐬀𐬭𐬀: *dūšman*. n. enemy, opponent, foe. 1,9.

𐬢𐬀𐬭𐬀𐬭𐬀: *dūšmat*. n. evil thought, wicked thought, Av.
𐬢𐬀𐬭𐬀𐬭𐬀𐬭𐬀. 11,29.

𐬢𐬀𐬭𐬀𐬭𐬀𐬭𐬀: *nayēt*. pres. 3 sg. of inf. 𐬢𐬀𐬭𐬀𐬭𐬀𐬭𐬀, Ir. 𐬢𐬀𐬭𐬀 *nītan*,
to drag, to lead, to draw, drive out. drags, leads.
Cf. Av. *nayeiti*, Skt. *náyati*. 32.

𐬢𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀: *ēstātan*. inf. to stand, to stay, to abide, to re-
main. Av. √ 𐬢𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀; Skt. स्था, तिष्ठ, Lat.
sisto. 18,20.

𐬢𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀: *ēstom*. pres. 1. sg. of inf. 𐬢𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀, *ēstātan*, to
stand, to stay, to abide, to remain. 23.

𐬢𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀: *drahnād*. length, Pāz. *darānā*, Av. *drājah-*.
Tavadia in the Introduction to his ŠNŠ p. 7
explains the word thus: "Because of Av. *drā-*
jah-, NP *dirāzā*, Horn NP Ety. 121, corrects
n into *ž*, and so also Salemann, G. Ir. Ph. I.
278. Bartholomae, Wb. 774 reads the word
drahnāk (cf. also Riv. 261-3: *dirahnā*), believ-
ing it to be influenced by *pahnāk* 'breadth'.
I take this hint, but read simply *drānāk* as the
tradition does, because *ah* in this word is never
written plene, i.e., *aa* as is often done in *pah-*
nāk, and because in the Gr. Bd. 189. 7,8, 199.8

Av. 𐬨𐬀𐬭𐬀𐬎𐬌. Zaehner reads it as *dāmān* for *zamān* and translates "creatures". (The Teachings of the Magi. p. 27). But in his *Zurvan* (p. 236) he reads *zamān* and translates "for their sign is to direct time backwards - *čēγōn-šan ēn daxšak apāč-vīrādišnīh <i>zamān*". He further remarks: "an amusing passage in the *Pandnāmak* 54 appears to say that Ahri-man attempts to turn Time backwards, an impossible feat, but one which does credit to the Evil One's instinct of self-preservation". Cf. the phrase *zamān kartan*, to fix a time, to make an appointment. 54.

𐬵𐬀𐬭𐬀𐬎𐬌: *zamīk*. earth, land, country, region.

𐬵𐬀𐬭𐬀𐬎𐬌: *gōβēt*. v. pres. 3 sg. of inf. 𐬵𐬀𐬭𐬀𐬎𐬌, Ir. 𐬵𐬀𐬭𐬀𐬎𐬌 *guftan*, to speak; speaks. 49,50.51.52.

𐬵𐬀𐬭𐬀𐬎𐬌: *dast-gir*. n. 𐬵𐬀 *dast* hand + 𐬵𐬀 from 𐬵𐬀𐬭𐬀𐬎𐬌 to hold, to seize. = helper. 42.

𐬵𐬀𐬭𐬀𐬎𐬌: *yašt*. a *yašt*, worship, that which is offered up, a *yasn*, from 𐬵𐬀𐬭𐬀𐬎𐬌, to celebrate, worship. See Tavadia, ŠNSŠ. p. 83, f. n. 6. 33.

𐬵𐬀𐬭𐬀𐬎𐬌: *yaštār*. worshipper, sacrificer, solemnizar. 4.

𐬵𐬀𐬭𐬀𐬎𐬌 } : *ditīkar*. second, another, other. OP. *duvitya-*
𐬵𐬀𐬭𐬀𐬎𐬌 } *karō*. GAv. *daibitya-*, LAv. *bitya-*, Skt. *dvi-*
tīya-. 5.

𐬵𐬀𐬭𐬀𐬎𐬌: *gaḍvariḥ*. as edited by Jamasp Asa. All MSS give the reading as given in the f. n. of the text 𐬵𐬀𐬭𐬀𐬎𐬌. *vitvariḥ*. See 𐬵𐬀𐬭𐬀𐬎𐬌. The word means "prowess" derived from 𐬵𐬀 - *gaḍ*, Av. *gada-*, Skt. गदा, club, mace + 𐬵𐬀 from inf. 𐬵𐬀𐬭𐬀𐬎𐬌, *būrtan*, to carry, to bear + 𐬵𐬀 *īh* abst. noun suffix.

ō ōy kē andar frāx^vih x^vārīh vas-ič sāl nisang,
 ut ō ōy kē andar tangīh ut dušvārīh andak-ič
 zamān dēr.—“To him who lives in comfort
 and ease even many years appear short, but
 to him who lives in adversity and misery even
 a short time seems long”. Cf. DkM. 874.8:
 nisang sax^van as opposed to vāng i sax^van.
 See Menasce, ŠGV. Ch. XIII. 4: ku čun
 pur-ērang ež har dōšī u ež vas yaš andar
nihangē āgāhī i šumā rā ēdar pēdāinom. The
 word *nihangē* is translated into Skt. *svalpa*;
 ibid. 48 where it is translated by *kimcīt*;
 ŠGV. XIV. 1: *nihangē* = Skt. *kimcittaram*.
 Cf. Ch. XV. 1: x^vazāraa *nihang* pēdāinom =
 I will show a small chapter. From these quo-
 tations it will be seen that the word is transla-
 ted by “little, even a little, and (2) chapter.
 Menasce translates the word” little, not much,
 few. Cf. Gr. Bd. 218.2: *ut andar ham nisang*
 (𐭥𐭮𐭩) *Pēšyōtan i Vištāspān hač Kang-diž āyēt*.
 —And in the same period, *Pēšyōtan*, son of
Vištāsp, will come from *Kang-diž*. Here the
 word 𐭥𐭮𐭩 means “period” or “stage”. See DkM.
 349 where the spelling of the word varies
 throughout the section: 𐭥𐭮𐭩, 𐭥𐭮𐭩𐭥 = *hač nisang*;
 𐭥𐭮𐭩 = *nihang* as read by Pāz. translator of
 ŠGV.; 𐭥𐭮 without letter 𐭥; 𐭥𐭮; 𐭥𐭮𐭩. This
 difficult *Dēnkart* passage has been ingeniously
 read and translated by Zaehner in his *Zurvan*.
 pp. 371-372. Besides this difficult decipher-
 ment and translation of this section, he refers
 to various passages in *Dēnkart* where this
 word occurs :

If we adopt this reading 𐭥𐭮𐭩𐭥𐭮𐭩 *vēhīh*
nisang, the sentence would mean: at the
 termination of this millenium when goodness
 or virtue is little. 54.

𐭠𐭣𐭥𐭩 : *nērōk*. power, potentiality, manliness, strength. This reading is suggested by Barth. (Air Wb. 1455). The word is generally derived from **nairyava* 'manliness'. Av. *naiya-* manly, but Nyberg (Glossar. 156) gives quite a different ety. **niyaθravaka-*, √ *yat-* to be active, to endeavour. 53.

𐭠𐭣𐭥𐭩 : *nēm-rōč*. *nēm*, Av. *naēma*, Skt. नेम; ideogr. 𐭠𐭣𐭥𐭩 means 'half', + 𐭠𐭣𐭥𐭩 *rōč*, ideog 𐭠𐭣𐭥𐭩, day. Hence the word means 'mid-day'. 50.

𐭠𐭣𐭥𐭩 : *vēš*. adv. much, many, exceedingly. 23,44,45.

𐭠𐭣𐭥𐭩 : *žan*. a woman, wife. 5,50.

𐭠𐭣𐭥𐭩 : *vītvarīh*. The word is of frequent occurrence in Pahl. in the forms *vītvar*, *vītvarīh*, *vītavar-rēnīt* etc. Prof. Bailey has fully explained the word *vitvar*. in BSOS. Vol. VII. part. 2. pp. 296-297. He derives it from *vā(y)-* to excite and translates **vīta-* "excited", in a bad sense "distressed". Pahl. *vītvar* is then **vīta-bara-* 'bearing grief'. It is best translated by 'resignation'. (to the will of God). See Pahl. text *Dārūk i X^varsandih* (Pahl. Texts p. 154) where we find the phrase: *pat parnīkān i vītvarīh* (𐭠𐭣𐭥𐭩) *vīxtan* = to be strained through the figured silk of resignation. See my notes in "Summaries of Papers Part I. XIV All India Oriental Conference, Darbhanga. 1948. p. 17 s.v. 𐭠𐭣𐭥𐭩". In our text ČHP. 38 where all the MSS give the reading 𐭠𐭣𐭥𐭩, but the Editor has amended it into 𐭠𐭣𐭥𐭩. The word 𐭠𐭣𐭥𐭩 can be read *gaδ-var-ih* and translated "state of holding or bearing the mace". cf. *niyāž pat vītvarīh*, (smite) need or

want by means of resignation. See Dd. 36-27; Zaehner (*Nāmak-Nipēsišnīh* 22.) reads the word 𐬨𐬀𐬭𐬀𐬭𐬀 as *vītaṣarēnēt* and translates "may you quicken". (BSOS. Vol. IX. part I. 93 ff.). Ervad Dhabhar (NM text p. 74 para 5 and Gujrati translation p. 61 f. n. 1.) reads 𐬨𐬀𐬭𐬀𐬭𐬀𐬀 as *navītvārīnēt ēstēt* or *nītvārīnīd* and translates "has suffered". In the same f. n. Ervad Dhabhar says that the word *nītvārīh* is used in Pahl. as an antonym of 𐬨𐬀 *niyāz* and means "satisfaction" and that it is also employed as a synonym of Pahl. *xʷarsandīh*. 38.

𐬨𐬀𐬭𐬀 : *vinās*. sin, crime, offence; antonym of 𐬨𐬀𐬭𐬀𐬀, derived from Av. \sqrt{nas} with *vi-* preverb. Pāz. 𐬨𐬀𐬭𐬀𐬭𐬀𐬀, 𐬨𐬀𐬭𐬀𐬭𐬀𐬀. Cf. 𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀, *vināskārīh*, sinfulness. and 𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀, sinner. 4,9,33/36,51.

𐬨𐬀𐬭𐬀 : *nōk*. anew. Av. *nava-* new, fresh, See 𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀. Cf. 𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀 *nōk nōk*, new and new, various and 𐬨𐬀𐬭𐬀𐬭𐬀 *nōkīh*, newness, quality of being new. 59.

𐬨𐬀𐬭𐬀𐬭𐬀 : *šavēt*. pres. 3 sg. of inf. 𐬨𐬀𐬭𐬀𐬭𐬀, Ir. 𐬨𐬀𐬭𐬀 *sūtan*, to go, proceed, pass on, to depart. 31,36,40, 44,45.

𐬨𐬀𐬭𐬀𐬭𐬀 : *šūtan*. see above.

𐬨𐬀𐬭𐬀𐬭𐬀 : *šūtak*. past. part. of 𐬨𐬀𐬭𐬀𐬭𐬀, to go, to depart, pass on, meaning, gone, departed, passed away, ceased. 54.

𐬨𐬀𐬭𐬀 : *šavom*. future 1 Sg. of inf. 𐬨𐬀𐬭𐬀𐬭𐬀, to go. and 𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀, I shall go back, I shall return. 1.

𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀 : *nikīrēnēt*. imp. 2 pl. of inf. 𐬨𐬀𐬭𐬀𐬭𐬀, caus. of 𐬨𐬀𐬭𐬀𐬭𐬀, to see, examine, observe; Av. \sqrt{kar} - with *ni-* pref. = do you observe. Inf. 𐬨𐬀𐬭𐬀𐬭𐬀, in

legal terminology, means "to investigate, to collect evidence for". (Barth.). 53.

𐬨𐬀: *varran*. n. desire, lust (often personified as a demonness), the adversary of wisdom (*xrat*). heresy. 27,37.

𐬨𐬀𐬭𐬀: *varravišn*. n. belief, creed, faith, trust, from the inf. 𐬨𐬀𐬭𐬀 *varravistan*, Av. √ *var-* to believe, to put faith in. Ideog. 𐬨𐬀𐬭𐬀. 2,4.

𐬨𐬀: *ōy*. Nyberg reads *avē*. 3rd. pers. pron. he, she, it. Pl. 𐬨𐬀𐬭𐬀 *ōyšān*, *avēšān* = they. 13,44.

𐬨𐬀: *varz*. tillage, agriculture, work. practice from the inf. 𐬨𐬀𐬭𐬀, to till, cultivate, to perform, to practise, Av. √ *varəz-*. 8.

𐬨𐬀: *varč*. glory, splendour, effective-power, marvel. Av. *varčānah-* Skr. *varčas-* cf. *varčāvand-* marvellous.

𐬨𐬀𐬭𐬀: *varzēnd*. pres. 3 pers. pl. of inf. 𐬨𐬀𐬭𐬀, to do, to perform, employ, they perform, they practise. 22.

𐬨𐬀𐬭𐬀: *varzīh*. n. practice, function, work, action. 54.

𐬨𐬀𐬭𐬀: *varzīh*. for 𐬨𐬀𐬭𐬀. Freiman gives 𐬨𐬀𐬭𐬀. The suffix 𐬨𐬀 is very often confused with the abst. suff. 𐬨𐬀 *īh*. See above. 54.

𐬨𐬀𐬭𐬀𐬀: *varzītār*. n. practiser, worker, doer. 4.

𐬨𐬀𐬭𐬀𐬀: *varzītan*. inf. to perform, to practise, to cultivate, to till, to do. Av. √ *varəz-*, Skt. 𑖦𑖩. 6,7,50.

𐬨𐬀𐬭𐬀: *varzišn*. n. action, function, deed, work, practice. 3.

ᐅᐅᐅᐅᐅᐅᐅ : *vartišnāh*. n. ᐅᐅᐅᐅᐅᐅᐅ - ᐅᐅᐅᐅ *bē vartišnāh*. = turning away, passing away, departure from inf. ᐅᐅᐅᐅᐅ *varṭitan*, to turn, to vary, to change. Av. √ *varə-*, Skt. वृ. 23.

ᐅ : ᐅ. prep. to, unto; ᐅᐅᐅᐅᐅ ᐅ *ānōd*, thither § 54 and ᐅᐅᐅ = into. § 31. Cf. ᐅᐅᐅ - ᐅ *ku*, = whither, to what place; ᐅᐅᐅᐅᐅ ᐅ *pēš*. = further on. 1,8,30,31,32,34,36,40,44,48,49,51,57.

ᐅᐅᐅᐅᐅ : *vispān*. all. Av. *vispa*, OP. *vispa-*, *vis(s)a-*. 59.

ᐅᐅᐅᐅᐅ : *nafrītak*. cursed. Nyberg (Glossar. 154) derives it from *nafrītak* < *nāfrītak* < *na* + *āfrītak*, Av. √ *fray-* to love. 43.

ᐅᐅᐅᐅᐅ : *x'ēš*. reflexive pron. Ir. ᐅᐅᐅ, one's own, self. 1,2,3,29,32,34,54.

ᐅᐅᐅᐅᐅ : *vičītan*. inf. to select, to prefer, to choose, to discriminate, to discern; Av. √ *či* with *vi-* pref. Paz. ᐅᐅᐅᐅᐅ; Skt. विचि.

ᐅᐅᐅᐅᐅ : *vičītār*. n. discriminator, discerner, selector, scrutinizer, decider. from inf. ᐅᐅᐅᐅᐅ see above. 2.

ᐅᐅᐅᐅᐅᐅ : *vičōdišn*. striving, investigation, search, enquiry, examination. Nyberg (Glossar. 243) compares ᐅᐅᐅᐅᐅ *vičōstan*, with Skr. *čōdati* (√ *čōd*), incites, urges on, pushes. Horn (NP Ety. 99) compares it with NP. *čust* 'swift, quick'. Here the word *vičōdišn* is participium necessitatis. one should strive, one should search. 54.

ᐅᐅᐅᐅᐅᐅ : *višuftan*. inf. to destroy, to dissipate, to ruin, to ravage, to devastate, to disintegrate Av. *vi* + √ *xšub-*, Skt. विष्टुम्. 16.

𐬥𐬀𐬭𐬀𐬎𐬌𐬌𐬀 : *višūtakān*. *višūtak*, past part. of *višātan*, Av. *vi* + *xšā-* MP. *gašudan*, to open (lit.), to be born (of evil beings) and *ān* pl. suffix. Hence the word means "misbegotten ones", "broods". Cf. Zand i Vohuman Yasn § 35: *ān druvand Ganāk Mēnōk apāk višūtakān vat-tōxmakān apāc ō tār ut tom i dōšax^v doβārēt* = that wicked *Ganāk Mēnōk* flees back with the broods of evil-seed to the darkness and gloom of hell. 50.

𐬠𐬀𐬭𐬀𐬎𐬌𐬌𐬀 : *x^vartan*. inf. to eat, drink, to consume. Ir. 𐬠𐬀𐬭𐬀𐬎𐬌𐬌𐬀 8.

𐬠𐬀𐬭𐬀𐬎𐬌𐬌𐬀𐬌𐬀 : *x^var-īlēt*. fut. pass. 3 sg. of inf. 𐬠𐬀𐬭𐬀𐬎𐬌𐬌𐬀 *x^vartan*, to eat, will be consumed, will be partaken. 54.

𐬠𐬀𐬭𐬀𐬎𐬌𐬌𐬀𐬌𐬀 : *vitārtan*. inf. caus of 𐬠𐬀𐬭𐬀𐬎𐬌𐬌𐬀, to cause to pass, to cause to proceed, convey, cross, conduct. Av. *vi* + $\sqrt{\text{tar-}}$; (2) to pass away, to die, to expire. 16.

𐬠𐬀𐬭𐬀𐬎𐬌𐬌𐬀𐬌𐬀 : *vatīh*. n. from *vat*, Ideog. 𐬠𐬀𐬭𐬀𐬎𐬌𐬌𐬀, bad, wicked, wretched. + 𐬠𐬀𐬭𐬀𐬎𐬌𐬌𐬀 *īh* abst n. suff. = evil, wickedness, wretchedness. 1.

𐬠𐬀𐬭𐬀𐬎𐬌𐬌𐬀𐬌𐬀𐬌𐬀 : *vitīrišn*. death, passing away, departure from inf. 𐬠𐬀𐬭𐬀𐬎𐬌𐬌𐬀𐬌𐬀 *vitīrtan*, to pass, to depart, to die. (of good beings), a variant of 𐬠𐬀𐬭𐬀𐬎𐬌𐬌𐬀 *vitartan*. 39.

𐬠𐬀𐬭𐬀𐬎𐬌𐬌𐬀𐬌𐬀𐬌𐬀𐬌𐬀 : *vitīrišnīh*. n. death, passing away. see above. 32.

𐬠𐬀𐬭𐬀𐬎𐬌𐬌𐬀𐬌𐬀𐬌𐬀𐬌𐬀 : *pāyēt*. pres. 3 sg. of inf. 𐬠𐬀𐬭𐬀𐬎𐬌𐬌𐬀𐬌𐬀𐬌𐬀𐬌𐬀, Ir. 𐬠𐬀𐬭𐬀𐬎𐬌𐬌𐬀 to protect, to shield, to guard = he protects, shields guards. 29.

S

𐬠𐬀𐬭𐬀𐬎𐬌𐬌𐬀𐬌𐬀𐬌𐬀𐬌𐬀 : *ziyān*. harm, injury, damage. Av. *zyāna-*, *zyāni*,

Pahlavi Version and Commentary. Av. \sqrt{zan} -
to know, Skr. *jñā-*,

𐭮𐭥𐭥𐭥 : *zanēt*. imp. 2 pl. of 𐭮𐭥 *zatan*, to smite, to strike, to injure, to destroy. do you smite. Av. \sqrt{jan} or \sqrt{gan} - to strike, Skr. *han-* ideog. 𐭮𐭥𐭥𐭥𐭥𐭥. 38.

𐭮𐭥 : *ān*. pron. or adj. that, that one, he, she, it, him. Ir. 𐭮𐭥 *ān*; Pāz. 𐭮𐭥. Sass. Inscr. *zak*. 14,15,22, 25,31,32,53,54,57,58.

𐭮𐭥𐭥𐭥 : *zādīh*. birth, begetting, production, from inf. 𐭮𐭥𐭥𐭥 Ir. 𐭮𐭥𐭥𐭥 *zātan*, to be born, to give birth. Variant 𐭮𐭥𐭥𐭥, *zarryōnīh*, green colour, i.e., freshness, and the meaning implied by it is "prosperity". Prof. Nyberg reads it *zāyēndē* and takes it as a verb. 58.

𐭮𐭥𐭥𐭥 : *zarryōnīh*. n. green colour, gold colour, freshness verdancy, from 𐭮𐭥𐭥 *zarryōn*, verdant, fresh + 𐭮𐭥 *īh* abst. n. suffix. See 𐭮𐭥𐭥𐭥 above.

𐭮𐭥 : *zat*. smitten. past part of inf. 𐭮𐭥, *zatan*, to smite, to kill, to strike. Ideog. 𐭮𐭥𐭥𐭥𐭥. Cf. 𐭮𐭥 - 𐭮𐭥 - *zat x'arrak* = misfortune; 𐭮𐭥𐭥𐭥𐭥 - 𐭮𐭥 *zat dastōparīh*- smiting of the authority of the *Dastōpar*. 43.

9

𐭮𐭥𐭥 : *kār*. duty, work, action, affair, occupation. This is generally used with 𐭮𐭥𐭥𐭥; *kār ut kir-pak* = duties and meritorious deeds. Av. *kāra-* or *kairya-*, Skt. कार, कार्य, NPers. 𐭮𐭥; adj. *kārīk* actual. 19,34,49,53.

𐭮𐭥𐭥𐭥 : *kārān*. pl. of 𐭮𐭥, work, duties. See above. 35.

𐬕𐬀𐬎𐬎𐬎: *kāmak*. n. wish, desire, will, intention. Av. OP. & Skr. *kāma*, inf. 𐬀𐬎𐬎𐬎𐬎, to wish, to desire. 57.

𐬕𐬀: *kay*. n. royal title of the *kayānian* kings of Iran, Av. *kava*, *kavi-* *kayānians*. 15.

𐬕𐬀𐬎𐬎𐬎: *gōspand*. n. cattle, beneficent animals. Ir. 𐬀𐬎𐬎𐬎. Cf. 𐬀𐬎𐬎𐬎 = *pah*, 𐬀𐬎𐬎𐬎, *varak* 𐬀𐬎, a lamb. 7.

𐬕𐬀𐬎𐬎𐬎𐬎: 1) *kišvarān*. pl. of 𐬕𐬀𐬎𐬎𐬎, a region, a continent. Av. *karšvarə*, regions.

2) *kēš-var-ān*. from 𐬕𐬀𐬎 *kēš*, religion, creed; sect. + 𐬎 nominal suff. (old *-bara-* "carrying", Pers. *var-*, *-ūr*) + *ān* pl. suff., meaning, religious sects, religious creeds. Cf. *kišvarak*, DkM. 413-3, a subject, national. 54.

𐬕𐬀𐬎𐬎𐬎𐬎: *kiš-viṭār*. "a corn field, a well watered and fertile meadow", Av. *karšya-* to be ploughed. Cf. Vend. V. 7 and XIV. 13. Mr. Anklesaria Pahl. Vend. p. 98 reads "*kēšt-zār*" and on p. 304 "*kēšn-zār*". Cf. Glossarial Index of Vendidad p. 135 where the authors read the word "*kishanjār*". The word is made up of: 𐬕𐬀𐬎 a furrow drawn on the ground + 𐬎𐬎𐬎 inf. 𐬀𐬎𐬎𐬎 *vičārtan* Av. *vi* + *√car*, to separate. Cf. 𐬀𐬎𐬎𐬎 𐬕𐬀𐬎𐬎𐬎 𐬀𐬎, to till the soil, to plough the land. 6.

𐬕𐬀𐬎: *har*. adj. all, every; 𐬕𐬀𐬎𐬎 *har kē* = everything which, whatever, whatsoever, every one who, whoso, Ir. 𐬕𐬀 *har*. 1,33,34,41,44 45,48,54,59.

𐬕𐬀𐬎𐬎𐬎𐬎𐬎𐬎: *kanārakōmandih*: 𐬕𐬀𐬎𐬎 *kanārak*, side, shore, bank, boundary, Av. *karana*. + 𐬎𐬎𐬎 poss. suff. + 𐬎 *ih* abst. n, suffix. = finiteness. 11.

NP Ety. p. 282. Its antonym is 𐭠𐭣 *bačak* 'sin' 4 9,19,22,34,35,39,44,49,53,55.

𐭠𐭣𐭠𐭣 : *kartan*. inf. to do, to make, to perform, Ideog. 𐭠𐭣𐭠𐭣𐭠𐭣. 5,6,8,16,30,31,33,49,53,59.

𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣 𐭠𐭣𐭠𐭣 : *kart ēstēt*. perf. 2 pl. of inf. 𐭠𐭣𐭠𐭣 *kartan*, to do, you have committed. 51.

𐭠𐭣𐭠𐭣 : *kartak*. past. part used as a n., doing, action, deed, performance. 54.

𐭠𐭣𐭠𐭣 : *karr*. deaf. Cf. the phrase *karr ut kōr*, "deaf and blind". This is the traditional Pahl. translation of Av. *kaoyəm karafnəmča* "of Kavis and Karapans" (Air Wb. 455): *pat čiš i yazdān karr ut kōr* "in affairs of God deaf and blind". Cf. Skr. version *adarśakā aśrotāraśca*. 33.

𐭠𐭣𐭠𐭣𐭠𐭣 : *aškamb*. n. belly, womb. Ir. 𐭠𐭣𐭠𐭣𐭠𐭣 *aškamb*. sometimes 𐭠𐭣𐭠𐭣𐭠𐭣 Cf. Yasna Hā 65.6. 31.

𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣 : *kirrēnūt*. created, produced. 47.

𐭠𐭣𐭠𐭣 : *kam*. adj. little, less, few, scarce. 43.

𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣 : *katār-čē*. whatever else, anything whatever, anyone else whosoever, either of the two: Av. *katarasčēt*; See Barth. ZDMG. 59,779. 53.

𐭠𐭣𐭠𐭣𐭠𐭣 : *katām*. interrog. pr. which, what. 1.

𐭠𐭣𐭠𐭣

𐭠𐭣𐭠𐭣 : *ō*. (1) emphatic particle used before verbs.

(2) sometimes used as a pron. for 𐭠𐭣 *ān*, that See Salemann, Mid Pers. Gram. tr. by Bogdanov p. 101, para (c).

(3) *dat.* particle. Ir. 𐭠𐭣 *ō*; ideog. 𐭠𐭣, to, unto, for.

)

𐭪: *man.* pr. I, me, my, mine. Pāz. 𐭪𐭥, 𐭪𐭥𐭥 or 𐭪𐭥𐭥.
Sass. Insc. 𐭪𐭥. 49,51.

𐭪𐭥: *nē.* adv not, neither, nor, 2,11,23,28,30,31,33,
34,46,47,50,52,58.

𐭪𐭥𐭥: *rād.* post. position. to, for, on account of, in order
to, for. 22,23,28,34,44,48,56.

𐭪𐭥𐭥𐭥: *rās.* n. a road, path, way. Cf. np. *rāh*, *kurd.* *rē*;
Sogd. *r'd* = *rād*. OP. *rāθya-* 1,2,9,10,11,26,27,28,
53,54.

𐭪𐭥𐭥𐭥𐭥: *rādēnitan.* inf to manage, to conduct, to pro-
mote, to continue, to administer the affairs
of. 5.

𐭪𐭥𐭥𐭥𐭥𐭥: *rādēnišn.* n. continuance, conducting, moving,
adjustment, management. 41.

𐭪𐭥𐭥𐭥𐭥𐭥𐭥: *rādēnišnān.* n. pl. of 𐭪𐭥𐭥𐭥𐭥 (see above), gover-
nance, continuance, government. 59.

𐭪𐭥𐭥𐭥𐭥: *rādišn.* n. order, rule, regulation. 59.

𐭪𐭥𐭥𐭥: *apāc.* back, again anew, away. Ir. 𐭪𐭥. 23,54.

𐭪𐭥𐭥𐭥𐭥: *rāmišn.* n. delight, pleasure, joy, happiness,
from inf. 𐭪𐭥𐭥𐭥𐭥 *rāmēnitan*, to give joy, please,
gladden, to rejoice. 8,57.

𐭪𐭥𐭥𐭥𐭥𐭥: *rāmišnīk.* var. 𐭪𐭥𐭥𐭥𐭥𐭥 *rāmišnīh.* n. delight, see
above; if *rāmišnīk*, adj. is followed, then it
means pleased, delighted, joyful, happy. 57.

𐭪𐭥𐭥𐭥𐭥𐭥: *rāstih.* n. truth, justice, uprightness, regularity.
38.

𐭪𐭥𐭥𐭥𐭥𐭥𐭥: *rāstihā.* adv. truly, justly, correctly, from 𐭪𐭥𐭥𐭥𐭥𐭥

rāst. adj. true, correct, just, equal. + 𐭠𐭣 *ihā*, adv. suff. Cf. Av. *rāsta-*. OP. *rāšta-*. Ideog. 𐭠𐭣𐭠𐭣, 𐭠𐭣𐭠𐭣 (FrP. p. 105) 17.

𐭠𐭣𐭠𐭣𐭠𐭣 : *rātih.* n. charity, liberality, generosity, bountifulness, Av. *rāiti-*. 54.

𐭠𐭣𐭠𐭣 : *vazurg.* adj. great, large, immense, grand; Sas. 𐭠𐭣𐭠𐭣 Ir. 𐭠𐭣𐭠𐭣 *vazurg.* 53.

𐭠𐭣𐭠𐭣𐭠𐭣 : *šap.* n. night. Ir. 𐭠𐭣𐭠𐭣, Av. *xšapan-*. 8.

𐭠𐭣𐭠𐭣𐭠𐭣 : *pād.* n. foot. Ir. 𐭠𐭣𐭠𐭣, Av. *pāda-*. 33.

𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣 : *ristāxēz.* n. the dead- arising, the resurrection of the dead; 𐭠𐭣𐭠𐭣 *rist*, Av. *irista-* dead + 𐭠𐭣𐭠𐭣 *āxēz*, ord. of 𐭠𐭣𐭠𐭣𐭠𐭣, *āxēzītan*; to rise, to arise, to get up. 16.

𐭠𐭣𐭠𐭣𐭠𐭣 : *rōβān, rōān,* n. soul, Av. *urvan-*. 30,46,54,55, 56,57.

𐭠𐭣𐭠𐭣𐭠𐭣 : *pēš.* adv. before, in front, Ir. 𐭠𐭣𐭠𐭣 *pēš.* 34.

𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣 : *sar.* the head, top, an extremity, an end, antonym of 𐭠𐭣 *būn*; Ir. 𐭠𐭣. 54.

𐭠𐭣𐭠𐭣𐭠𐭣 : *nēst.* is not, it is not, there is not, are not, there are not. Ir. 𐭠𐭣𐭠𐭣 *nēst.* 39.

𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣 : *nēstūh.* n. non-existence, unreality, nothingness, 𐭠𐭣 *nēst* + 𐭠𐭣 *ih.* abst. suff; antonym. 𐭠𐭣𐭠𐭣. 3.

𐭠𐭣𐭠𐭣𐭠𐭣 : *rōšn.* adj. bright, clear, brilliant, resplendent, 39,54.

𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣 : *rōšn-tar.* comp. of 𐭠𐭣𐭠𐭣 *rōšn*, more shining; here the comp. is used in the sense of the

superlative: *dēh i āsmān rōšntar* = the kingdom of heaven is most shining. 39.

𐭠𐭣𐭥𐭥𐭥: *rōšnīh*. n. light, brilliance, brightness, splendour. 1,4,10,13 51.

𐭠𐭣𐭥𐭥: *apāk*. with, together with, along with; Pāz. 𐭠𐭣𐭥𐭥 18,20.

𐭠𐭣𐭥𐭥: *šmāk*. pron. you, your, yours. Ir. 𐭠𐭣𐭥𐭥 *šmāk*. Cf. 𐭠𐭣𐭥𐭥 - Ir. *tō*, thou. 49.

𐭠𐭣𐭥𐭥𐭥𐭥: *apakanēt*. pres. 3 sg. of 𐭠𐭣𐭥𐭥𐭥, Ir. 𐭠𐭣𐭥𐭥, *apakan-tan*, to throw, to cast, to hurl, = throws, casts. 31.

𐭠𐭣𐭥𐭥𐭥𐭥: *rastārīh*. n. escape, liberation, freedom. from inf. 𐭠𐭣𐭥𐭥 *ristan*, to escape, to liberate. Cf. *Ayātkār i Zāmāspik* by Messina p 72: “*u pa xʷatāyīh i Bēvarasp hač band bē rast*” and in the sovereignty of *Bēvarasp* he escaped from (his) bondage. See Bailey, BSOS. Vol. VI. part 3, 1931. p. 583, § 77-78: “*pat xʷatāyīh i Bēvarasp hač band bē rist*”. but escaped from his bonds in the reign of *Bēvarasp*. Cf. *synonym* 𐭠𐭣𐭥𐭥 *bōxtīh*. and Sass. Insc. 𐭠𐭣𐭥𐭥𐭥𐭥 *būxtaki*.

6

𐭠𐭣𐭥𐭥: 1) *am*. pron. suff. of 1st. pers. sg. me, my, I. pl. 𐭠𐭣𐭥𐭥 - *mān*.

2) *om*. suffix of pres. 1 Sg of verb.

𐭠𐭣𐭥𐭥𐭥: *miyān*. (1) the middle, the midst. Av. *maidya-* (2) waist. Av. *maidya-na-*. 49.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥: *miyānčīkīhā*: mediately, by way of intervention, through the intermediary. 𐭠𐭣𐭥𐭥𐭥 + 𐭠𐭣𐭥𐭥;

Variants given on p 62 are JE λ_{we} with $\lambda_{\text{re-u}}$ (for $\lambda_{\text{re-u}}$) on the margin. The quotation is as under :

[illegible]

pat mēštvar mart apasus ma kunēt cē tō-č apēr mēštvar bavīh. See Junker, Fr. Pah. p. 116 where the word *ḍey* is the ideog of Ir. *pīr*, old. The word is traditionally read *mastar*, *masātūr*, *masātūr*, *mastūr*. Junker remarks: “*ḍey* is a pseudo-heterogram; *mas-tar* lit. greater, superior”. 34.

मिथ्या: *mētōxt*. Av. *miθaoxta*- falsehood. derived from
 as *mēt*, Av. *miθa*-, Skt. *miṭhyā*, wrong, false,
 unfair + *mer*, *uxt*, *ōxt*, Av. *aoxta*, past past pass.
 of √ *vac*- to speak, to utter. 52.

Ŕ : hač. 1) from, out of, owing to.

2) than (with a comp.).

3) **после** *pas hać*, later than, after.

4) be $hač$ = without, away from.

1,2,3,4,9,15,23,24,29,31,**32,34,36,40,46,47,50,**
51,53,54,58.

𐰽𐰺𐰍: čiš. OP. *čit-čit, Turfan Pahl. *tys*, np. *čiz* <
čič. = thing, something, a matter, affair. 1,57.

𐎠𐎼𐎿𐎡𐏁: *čišān*. pl. of 𐎠𐎼𐎿 *čiš*. affairs, things, see above.
59.

𐎠𐎼𐎫: *kē*. pron. rel. & intenog. *who, whoever, whom*.
1,2,13,21,29,33,39,44,49,53,54,57,58.

मरुचि: *mrančēnītār*. destroyer, devastator, ravager.
from inf. *mreṣṭe*, *mrančēnītan*, *marnjēnītan*, to
destroy, Av. √ *mərənōc*, Skt. *marō-*. 14.

𐭥𐭫𐭪𐭭: *mizd.* n. reward, recompense, Av. *mizda* (𐭥𐭫𐭪𐭭). 1,28.

𐭮𐭮𐭮𐭮𐭮𐭮: *patgrift* past part of 𐭮𐭮𐭮𐭮𐭮𐭮, Ir. 𐭮𐭮𐭮𐭮𐭮𐭮 *patgriftan*, to accept, to approve receive, having accepted. 23.

𐭮𐭮𐭮𐭮: *margih.* n. death. 𐭮𐭮𐭮 *marg* + 𐭮𐭮 *ih.* 11.

𐭮𐭮𐭮𐭮𐭮𐭮: *mrančēnītār.* The stem is spelt 𐭮𐭮𐭮 and could be read *mrōč-* see above. 𐭮𐭮𐭮𐭮𐭮. 12.

𐭮𐭮𐭮: *mart.* Ideog. 𐭮𐭮𐭮 = a man, a male human being. Av. 𐭮𐭮𐭮𐭮𐭮, 𐭮𐭮𐭮𐭮𐭮, OP. *martiya-*.

𐭮𐭮𐭮𐭮: *martōm.* Ideog. 𐭮𐭮𐭮𐭮𐭮, Pāz. np *mardum*. TPahl. *mrđwhm* = *maridōhm* < **martōhm* < **mart-tōhm*, lit. seed of man, mankind, man. 1,31.

𐭮𐭮𐭮𐭮𐭮: *martōmān.* pl. of 𐭮𐭮𐭮 (see above), men. 28.

𐭮𐭮𐭮𐭮𐭮: *martōmih.* n. humanity, human nature, human kind. Ideog. 𐭮𐭮𐭮𐭮𐭮. 2.

𐭮𐭮: *čē.* what, which (Inter rog) 1.

𐭮𐭮: *čē.* for, because, since, as, further (adv.). 24,25, 26,29,31,33,40,41,43,44,48,50,51,55.

𐭮𐭮𐭮 𐭮𐭮: *mat hōm.* v. pret. 1 Sg. of inf. 𐭮𐭮𐭮, *matan*, to come, to arrive, happen. = I came. 1,2.

𐭮𐭮𐭮: *dēh.* n. province, district, realm, kingdom, town city. 39.

𐭮𐭮𐭮: *matan.* inf. to come, to arrive, to happen. Ideog. 𐭮𐭮𐭮𐭮𐭮 It can be read *mīhr*, *Mīhr yazat*, Av. *miθra-*. 1,16.

𐬨𐬀𐬭𐬀𐬎𐬌 𐬨𐬀𐬭𐬀𐬎𐬌 : *miθrān-družān*, *mīhrān-družān*. breakers or falsifiers of contract, breakers of promise, from 𐬨𐬀𐬭𐬀𐬎𐬌, pl. of 𐬨𐬀𐬭𐬀𐬎𐬌, *miθr*, *mīhr*, meaning, contract, promise, agreement, + 𐬨𐬀𐬭𐬀𐬎𐬌 from inf. 𐬨𐬀𐬭𐬀𐬎𐬌 *drōxtan*, to break, to deceive, to lie. Skr. $\sqrt{\text{druh}}$. 54.

𐬨𐬀𐬭𐬀𐬎𐬌 𐬨𐬀𐬭𐬀𐬎𐬌 : *mīhrē ut mīhriyānē*. var. 𐬨𐬀𐬭𐬀𐬎𐬌 𐬨𐬀𐬭𐬀𐬎𐬌 *mašyā ut mašyānē*, first man and woman. *Gayomart*, while dying, emitted his seed, which was purified by the light of the Sun. There it remained for 40 years in the foetus of the earth. From this, as the Bundahišn describes, there sprang two beings. *Mašya* and *Mašyānē*. At first they grew up together in the form of the shoots of the *riwās* plant; but by slow degrees they assumed the independent shapes of man and woman. Their first offspring were twins, male and female: they devoured those but allowed their following seven couples of children to live. From one of these seven couples is descended the human family. But beside the one tree that arose from the semen of the Iranian Adam, there sprang also a second scion from the same root, it produced ten races of monstrous and fabulous men. (Bd. XV. 5, 31).

As to the traditions of other nations relating to the vegetable origin of the races of mankind, cf. Windischmann, *Zor. Studies* pp. 214-215; Gray, "Cosmogony and Cosmology (Iranian)" in *ERE*. 4. 161-162; *Annals of Hamzāh Al-Isfahani* in *K. R. Cama Oriental Institute Journal* No. 22, p. 109, para 2; A. Christensen, *Le premier homme et le premier roi dans l'histoire le'gendaire des Iraniens*, Uppsala, 1918. 3 ff.; Schaefer, *Studien Zum antiken*

Synkretionus, s. 226 f.

For philological discussion on the words, See Bailey, Zor. prob. in IX century Books, 180 ff. For the fuller account of this curious myth see Gr. Bd. 100. 14 ff. (Ch. XIV. Anklesaria T.D. and Indian Bundahišn Ch. XV. (Justi. pp. 19-21). For the translation of this chapter, see Zaehner, "The Teachings of the Magi. pp. 75-79. Cf. *Gayōmart*, Etude Sur le Syncretisme dans l'ancien Iran. par Sven. S. Hartman Uppsala 1953. Ch. II, pp. 45-65.

د

𐭥𐭥𐭥: *Saxran, Sax'an*. n. word, speech, discourse, saying, sermon; ideog. 𐭥𐭥 Junker, FrP. 113, Av. √ *sāh-* to utter, to proclaim, to declare. See 𐭥𐭥 above. 25.

𐭥𐭥𐭥: *saxt*. adj. hard, severe, difficult, strict, firm, sometimes written 𐭥𐭥𐭥. 28,46.

𐭥𐭥𐭥: *vattar*. compar. adj. of 𐭥𐭥𐭥, Ir. 𐭥𐭥 *vat*, *bad*, wicked, wretched. = worse, more wicked, more wretched. Sometimes, this comp. 𐭥𐭥𐭥 is also used in the sense of the superl. Cf. NPers. *bad*, Arm LW. *vat*, Saka. *bata- bataka-*. 31.

𐭥𐭥𐭥𐭥: *vattarān*. the wicked ones, the evil ones. 1,2, 39,40.

𐭥𐭥𐭥𐭥: *vattarīh*. n. wickedness, evil, misery. 4,11,14, 40,54.

𐭥𐭥𐭥𐭥: *var*. 𐭥𐭥𐭥 *barēt*. imperat 2 pl. of inf 𐭥𐭥𐭥, Ir. 𐭥𐭥𐭥. *burtan*, to bear, to carry, = do you carry. 57.

𐭥𐭥𐭥𐭥: *spāsdār*. 𐭥𐭥𐭥 *spās*, thanks, gratitude, + 𐭥𐭥

to laud, to eulogize, to extol, = we praise, we extol. 23.

𐬰𐬀𐬭𐬀 } : *sitiḱar*. the third. Av. *θritiya-*, OP. *θritiya-*
𐬰𐬀𐬭𐬀 } ideog. 𐬀𐬭𐬀. 6,47.

𐬰𐬀𐬭𐬀 : *sitōš*. derived from *si*, three and *tōš*, *dōš*, Av. *daoša-*, Skr. *doṣā*, NP. *dōš* (Horn. NP. Ety. p. 130), meaning, night. But the Pāzand is (i) *Sadis* in the *Mēnōk i Xrat* "three nights" or relating to three nights; (ii) *Sadis* in the Pāz. texts ed. by Antia; Cf. Bharucha's Collected Skr. Writings, Part I. 43 11 with the explanation 'the *yazišn* ceremony dedicated to *Srōš* during the three days after death'; (iii) *Sadaš* in the *Tirandāz* (Pāzand Texts. 135.1) with the comment 'at the time of *Sadaš*, i.e., at the dawn of the fourth day'. The word means "the first three days' ceremony of *Sarōš*, after the death of a person". See Tavadia, ŠNŠ, Introduction 10 ff.

𐬀

𐬰𐬀𐬭𐬀𐬀𐬀 : *pahrēcēt*. imperat 2 pl. of inf. 𐬰𐬀𐬭𐬀𐬀𐬀 *pahrēx-*
tan, to abstain from, to restrain, refrain, to avoid, Av. √ *raēc* with *paiti-* pref. = to forsake, to leave; abstain ye. See Tavadia, ŠNŠ. p. 34, f. n. 4 and Glossary p. 163 s.v. *pahrēc*. 46.

𐬰𐬀𐬭𐬀 : *pās*. lit. guard, watcher, warden. from √ *pā*, Pahl. *pātan*, to protect; guardian-spirits. Cf. AVn. 2.33. 29

𐬰𐬀𐬭𐬀 : *pānak*. n. (1) protection, shelter, refuge, from inf. 𐬰𐬀𐬭𐬀 Av. √ *pā*- to protect, ideogr. 𐬰𐬀𐬭𐬀;
(2) protector, See *Sur Saxvan* by Tavadia p.

𐭪𐭫𐭮𐭥𐭩𐭥𐭨𐭣𐭥: *patacānbyō*. In Z Air Wb 179 Barth. cites from the *Ganj i Šāhikān* (Pahlavi Texts I 45) a word in Avesta script which he takes as *dat-pl.* of *pati-čant-* "which man is *pati-čanbyō*(?), who after his father" *ō škamb ē mātar šavēt*, NP. *pas uftād*, which can hardly mean anything but "posthumous". Prof. Herzfeld (*Zoroaster and His World*) remarks that the explanation is based on the phonetic similarity of O Ir. *čamb-* and M Ir. *škamb-* and the inverse correspondence of O Ir. *šk:* M Ir. *č*. It is written with the *č* which takes the place of *z* without exception- in MP. *fračant* < *frazanti-*, "progeny", e.g. Inscr. *Firuzābād*, b5 *mtrnrshy v š. frēndyn* "Mihrnarseh and his progeny"; also in the Pahl. Psalter *pati-čant* seems to be MP. *pati-zant*, comparable to *frazainti* and *api-zanša*. (Herzfeld, *Zoroaster and His World*, p. 360). Nyberg leaves the word unexplained with a question mark in his Glossar. s.v. Freiman (*Pand Nāmak i Zaratušt*. WZKM. XX. p. 262) reads the word *paitičanbyō* and attempts to derive the word from √ *čand-* *čandēntan*, *bal-čandag*, to move, to shake and leaves the word untranslated by remarking that the word is doubtful. Dastur Peshotanji Sanjana (*Ganj i Šāhikān*, p. 141). reads *paiti čanbyō* like Freiman but offers no explanation of the word in the translation and the glossary of select terms. Mr. J. C. Tarapore (*Pahlavi Andarz Nāmak* p. 7 and p. 59) remarks that this word cannot be etymologically understood and translates the word by "doomed" without giving any etymology. I think the word can be explained in this way:

پیشاک: *pēšāk*. n. a profession, a calling, an occupation, Cf. Av. *pištra-*, Mod. Pers. *pīshā*. 42.

پیتیاراک: *pityārak*. n. adversity, affliction, misery, opposition, derived from Av. \sqrt{ar} with *paiti-* pref. to go against. 35.

پادتاک: *padtāk*, *paitāk*. known, manifest, evident, clear; Cf. Haj. Inscr. *patyāk*, Turfan Mid. Iran. *pyd'g*, Pāz. *pēdā*, *paidā*, Mod. Pers. *paidā*, *huvaidā*. Prof. Bailey says: "The suffix *ḍāk* seems to offer the means of explaining Pahl. *padtāk*. No Satisfactory solution has been given. Cf. Nyberg, Glossar. s.v. *paitāk*. In writing suffix *ḍāk*. Pahlavi has *pad* besides, *pad*, in which *d* besides *t* points to *ḍ*. Hence I would propose *paidāk* for *padtāk* comparing NPers. *paidād* "produced, manifest from *pati-dā*". See Nyberg Glossar II, 168.

پادتاکیل: *padtākīh*, *paidākīh*, *paitākīh*. n. manifestation, declaration, publication, publicity. (*padtāk* + *īh*). 1.

پل: *pahl*, *pulr*. bridge. Av. *paratu*. (ii) punishment. Cf. *paratu*, *pulr*. 16, 36, 57.

فرآ: *frāč*. adv. forth forwards, further. Av. *frāč* and *frāč* 44.

پا: *pat*, *pa*. prep. in, into, on, upon, with, through, at, during, See Glossary of *Artāk Vīrāf Nāmak* by West and Haug, p. 109. s.v. *pa*.

پرسیدن: *pursīdan*. inf. to ask, to inquire, to question, interrogate, to demand. Av. \sqrt{purs} , NPers. *pursidan*. 8.

پرسیش: *pursišn*. n. question, asking, interrogation. In sec. 54 the word is Participium Necessitatis.

from 𐬨𐬀𐬭𐬀 inf. 𐬨𐬀𐬭𐬀𐬭𐬀 + 𐬀𐬭𐬀 *išm.* suffix. to be questioned, to be inquired, to be asked. 54.

𐬰𐬀𐬭𐬀: *frazand.* n. offspring, progeny, child. Av. *frazainti.* This word is sometimes written 𐬰𐬀𐬭𐬀. 34,43,50.

𐬰𐬀𐬭𐬀: *purr.* adj and adv. full, fully. Cf. 𐬰𐬀𐬭𐬀-𐬀𐬭𐬀 *purr-margīh*, abst. n. from 𐬰𐬀𐬭𐬀-𐬀𐬭𐬀, full of death, deadly, pernicious, malignant. Ideog. 𐬰𐬀𐬭𐬀, Junker Fr.P.; Av. *pouru.* 14.

𐬰𐬀𐬭𐬀𐬀𐬭𐬀𐬀𐬭𐬀: *pōryōtkēšān.* n. "those who belong to the foremost or supreme religion", followers of the ancient faith, foremost leaders of faith, Ancient sages. Av. *paoiryō-kaēša*- "supreme law-givers". (Tavadia). The word *paoiryō*- means first (of time), (2) first or foremost in rank, degree, or importance, and as such the term *paoiryō-kaēša* means 'the foremost leaders of the faith'. The second component is *kaēš*, Av. *kaēša*- teacher. By a transference of meaning the word often means "the matter taught", i.e., religious writings, holy chants, scriptures, and by a further transference, the word means 'religion' itself. Cf. Barth. Air Wb. 812. See Maria Smith "Syntax of the Gāthās" for explanation on *kaēša*. See Pahlavi Vendidad Glossary by Jamasp Asa p. 190.

The words *fratōm-dānišnān* after *pōryōtkēšan* in § 1 is, in my opinion, a mere paraphrase of the word *pōryōtkēšān*, in as much as Dastur Peshotanji Sanjana omits the word *pōryōtkēšān* and begins the text with the words "*Fratōm-dānišnān*" 𐬰𐬀𐬭𐬀𐬀𐬭𐬀𐬀𐬭𐬀 See *Ganj i Šāyṛkān.* p. 11, para 121.

𐬰𐬀𐬭𐬀𐬀𐬭𐬀𐬀𐬭𐬀: *pōryōtkēšīh.* n. the original or primeval religion

of the Iranians, primitive doctrine, orthodoxy; See Messina, *Ayātkār i Žāmāspīk*. p. 144: "dottrina primitiva, ortodossa"; "primitive Religion" (Sheriarji Bharucha. Pahl. Glossary p. 136).

ܡܪܕܝܬܐ: *purr-margîh*. n. ܡܪܕܝܬܐ *purr*, full, fully (see above) + ܡܪܕܝܬܐ *margîh*, death; deadliness, perniciousness, destructiveness. 14.

𐎧𐎠𐎢𐎡𐎹: *panjom.* num. fifth. from 𐎧𐎠𐎢 *panč*, *panj*, five +
𐎠𐎢𐎶 *om*, suffix; sometimes expressed by the
ciphers 𐎠𐎢𐎶𐎠 or 𐎠𐎢𐎶𐎠𐎶. (2) 𐎧𐎠𐎢, *pūž*, lip. 8.

𐬨𐬀𐬭𐬀: *pušt.* n. the back, hinder-part. Av. *paršti-*, Skt. *pr̥šti-* or *pr̥stha-* (2) ridge. Pahl. *Rivayet* Dd. p. 137. 31.

𐭠𐭥𐭩𐭪𐭡: *frahang*. n. knowledge, learning, science; Arm. *hrahang* (Hubsch. Arm. Gram. 1. 182), derived from inf. 𐭠𐭥𐭩𐭪𐭡𐭮𐭭 *frahāxtan*, 𐭠𐭥𐭩𐭪𐭡𐭮𐭭𐭣𐭮𐭬𐭮𐭭 *frahanjīstan*, Mod. Pers. *frahaxtan*, *frāhixtan*, and *frahanjidan*, Av. *fra-θanj*, to educate, to bring up. Horn (Grundriss der neupersischen Etymologie, 15) gives the derivation *fraθanga*, from √*θanj*- to draw, bring up. See also Av. *haxta-* in Nīrangistān VI.; and Barth Air Wb. 121,1745. 41.42.

—**ଫାନ୍**: *frāṇ* *ih.* n. prosperity, happiness; ant. *tangṛih*,
adversity, difficulty, want, privation. 42.

فرأى: *frāvist*. superlative adj. of فرأى *frāh*, much, meaning, most, abundant, immense, excessive.
(2) for the most part. 54.

𐎠𐎹𐎷𐎡𐎹: *frārōn*. adj. right, proper, Horn. (NP. Ety. 241, 276) explains the word as *frā*, front, + *rōn*, side, the antonym of which is 𐎠𐎹𐎷𐎡𐎹 *apārōn* fr. *apa*, away + *rōn*. Nyberg (Glossar. 73) derives

of the text. compare Skt. *samāpta*-.

𐎧𐎠𐎡𐎹 : *fratōm*. num. first, foremost. Av. *fratōma*. 1.

𐎧𐎠𐎡𐎹 : *pasēn*, *passēn*. adj. from -𐎡𐎹, final, ultimate, future. Cf. 𐎧𐎠𐎡𐎹 𐎡𐎹𐎠𐎹, "future or final body which the soul will assume at the time of resurrection". (West & Haug.). 16,39,50.

𐎧𐎠𐎡𐎹 : *patyārak*. n. opposition, hostility, antagonism, adversary. pl. 𐎧𐎠𐎡𐎹𐎠𐎹 *patyārakān*. Av. *paityāra*-. 47.

𐎧𐎠𐎡𐎹 : *patēt*. repentence, remorse. Av. *paitita*. 36,51.

𐎧𐎠𐎡𐎹 : *patvand*. n. lineage, connection, union. from inf. 𐎧𐎠𐎡𐎹𐎠𐎹, *patvastan*, Av. *paiti* + $\sqrt{\text{band}}$, to join, to connect, to unite. See Bailey, Zor. Prob. in IX. Century Books, p. 149. for another meaning "tradition".

𐎧𐎠𐎡𐎹𐎠𐎹 : *patvastārāh*. n. traditions, from *patvastār*, fr. the verb. *patvastan*- to transmit, to hand down, + *āh*. abst. n. suffix. 54.

𐎧𐎠𐎡𐎹 : *patiš*. thereon, thereby, thereupon, 𐎡𐎹 *pat*- Av. 𐎡𐎹𐎠𐎹, + pron. suff. 𐎡𐎹 - *š* of 3rd. pers. sg. The word also means in, on, upon, by, into, to, or for him, her, or it. 4,5,22,23,42,59.

𐎧

𐎧^o : -*ič*. it is an enclitic. also, likewise, even, too, yet, else, and (always affixed to the word it connects). cf. § 58. 𐎧𐎠𐎡𐎹; 𐎧𐎠𐎡𐎹 *pas-ič*, 𐎧𐎠𐎡𐎹 *ka-ič*, 𐎧𐎠𐎡𐎹 *has-ič*. etc. Av. 𐎡𐎹 or 𐎡𐎹𐎠𐎹

𐎧𐎠𐎡𐎹 : *čahārōm*. fourth. 𐎧𐎠𐎡𐎹 *čahār*, Av. *čahware*, Skr. *čatura*. four + 𐎠 suffix added to the numerals

to make ordinal numerals. Ideog. 𐭪𐭫𐭮𐭭; often expressed by the ciphers 𐭪𐭫𐭮𐭭. 8.

𐭪𐭫𐭮𐭭, 𐭪𐭫𐭮𐭭: *hēr*. n. property, wealth. 28.57.

𐭪𐭫𐭮𐭭: *čigon*, *čegōn*. adv. Pāz. 𐭪𐭫𐭮𐭭, 𐭪𐭫𐭮𐭭

i) Interrog. how, like, what, of what kind, in what way.

ii) adv. as, such as, like, just as, namely, since. Np. *čūn*, *ču*. derived from *či* + **gauna*, art, way; Arm LW. *goi*n, armaic LW. *gaunā*. Cf. 𐭪𐭫𐭮𐭭 *čegōnīh*. "nature, constitution, quality, description". See Salemann Mid. Pers. Gram. tr. by Bogdanov. p. 118-19. 51,54.

𐭪𐭫𐭮𐭭 𐭪𐭫𐭮𐭭: *činvat*. puhl, Av. *činvatō - parētum* = Bridge of the Separator. Pahl. 𐭪𐭫𐭮𐭭, Av. *činvant* is adj. derived from *kay-* (pres. *čay-*) to choose, to sort out, to separate, meaning, 'separating', and *pōhl*, *puhl*, from *√par-* to cross means "passage, bridge". It may also mean "the Bridge of the exactor", connected with "*kaēnā*", exaction. Nyberg connects *činvat* with Skr. *ciketi*, *cinoti*, "look towards". For further details, see Lommel's paper on Činvat Bridge in Modi Memorial Volume p. 265. See Artāk Virāf Nāmak Glossary 128 and Hoshangji and West, Pahlavi Vendidad Glossary p. 66. In Pāzand it is wrongly read as 𐭪𐭫𐭮𐭭. See Pāz. Nām *Stāyišn*. Prayer. 16.

𐭪𐭫𐭮𐭭: *čitak*. past part used as noun. selections. from inf. 𐭪𐭫𐭮𐭭 *čitan*, to collect, to pluck, to choose; as past part, the word means "selected". Av. *√ 𐭪𐭫𐭮𐭭*, Skt. 𐭪𐭫𐭮𐭭. Ideog. 𐭪𐭫𐭮𐭭, 𐭪𐭫𐭮𐭭. Fr P. 115 and 121. 0.

𐭪𐭭𐭮: *čand*. 1) interrog. how much, how many, how long.

2) adj. & adv. as much as, as long as, some, several, so many. Av. 𐭮𐭭𐭮𐭭𐭮𐭭 1,33,54.

𐭪𐭭𐭮: *grīv*. neck; Sogd. 𐰽𐰺𐰽𐰾; Chr-Sogd. 𐰽𐰺𐰾 Av. *grīvā*. See Bruchstücke Einer Pehlevi-übersetzung der Psalmen Von Andreas and Barr p 59. 31,32.

𐭪𐭭𐭮: *čim*. (1) reason. cause. (2) why (3) because (4) intention. 2.

𐭪𐭭𐭮: *čašm*. n. the eye. Ideog. 𐭪𐭭𐭮. Av. 𐭮𐭭𐭮𐭭𐭮 cf. 𐭮𐭭𐭮𐭭, abst. n. seeing. 47.

𐭮

𐭮^o: -t. pron. suff. of 2nd. pers. sg. thou, thee, thy; it is usually affixed to an adv. or conj.; e.g. 𐭮-𐭮 *agar-at*, 𐭮-𐭮𐭮 *adak-at*; 𐭮-𐭮𐭮 *ku-t*; 𐭮-𐭮𐭮𐭮 *črγōn-at*, etc. Av. 𐭮𐭮

𐭮𐭮^o: *tān*. pron. suff. of 2nd. pers. pl. you, your, yours. 𐭮𐭮-𐭮 *ku-tān* § 46; 𐭮𐭮-𐭮𐭮 *tāk-tān* § 49, 𐭮𐭮𐭮 *yī-tān* § 51; 𐭮𐭮-𐭮𐭮 *kē-tān* § 57.

𐭮𐭮𐭮: *tārīkīh*. n. darkness, gloom. from 𐭮𐭮𐭮 *tārīk*. adj. dark, gloomy, + 𐭮 *īh* abst. suff. 1,4,11.

𐭮𐭮: *tan*. body, person. Av. 𐭮𐭮𐭮. 3,16,23,26,29,39, 40,46,50,55,56,57.

𐭮𐭮𐭮 𐭮 𐭮𐭮: *tan i passēn*. the future body, final existence or body (which will arise at the time of the Resurrection). 16,39,50.

𐭮𐭮: *tōhm, tōxm*. n. seed, race, lineage, Av. *taoxman*,

OP. *tauma*. Ideogr. توسو. Junker Fr.P. 104.
Sometimes توسم *tōxmak*. 1,2,41.

توسسساو : *tuxšāk*. adj. energetic, diligent, active. from
inf. توسسسا *tōxšitan*, to endeavour, to strive,
Av. *θwaxš*, OP. *√taxš*. 5,35,41,49,50,53.

توسسسا : *tuxšēt*. v. Imperative 2 pl. of verb توسسسا
tuxšitan, Av. *√θwaxš*-, OP. *taxš*- to strive, to
endeavour, do you strive, do you endeavour. 53.

توسسسا : *tuxšišn*. n. endeavour, effort, perseverance. 58.

توسا : *tōbān*, *tuvān*. 1) power, strength, § 40.

2) able, capable, powerful, § 31.

3) impersonal verb - can. e.g.
توسا کتان, *tōbān kartan*, § 30.

توسا : *tāngih*. n. distress, difficulty, want, privation.
antonym of *frāxih* فرسخ. 42.

دوسا : *dō*. two. FrP. p. 119. We find another word
دورن *dōrēn*, lit. 'two-fold', made up of *dō* - two +
rēn suffix for multiplicatives (G. Ir. Ph. I. 290)
which Neryosang translates by Skr. "*gunam*",
'fold'; Cf. Unwala, "Hōm Yašt" p. 73, f.n. to
para 16 (45); Cf. Yasna XI. 9, where Av. *uyē*
is translated *dō-rēn* and Pahl. Vend. V. 28,
dō-vēn. Darmesteter (Et. Ir. pp. 150-151)
says that the Persian suffix *in* is added to the
ordinal numeral, but in Pahlavi this suffix is
added to the cardinal and adds further that
the letter *r* which precedes *in* is wrongly
written for letter *v*. Salemann (Mid. Pers.
Gram. p. 65) remarks that the suffix *rēn* is
doubtful as regards its original use. See my
note on *dō-rēn* in Proceedings and Transac-
tions of the All India Oriental Conference.

XVI. Session. Vol. II. p. 40. 1955. 1,12.

𐭠𐭣𐭥𐭥 : *ānōd.* there, in that place, sometimes used for 'the other world or heaven'; ant. 𐭠𐭣𐭥𐭥 *ēdar*, here, hither. Sass. Insc. 𐭠𐭣𐭥𐭥 *tamman*; Pāz. *ānō.* 54.

-𐭥

-𐭥⁰ : *aš.* pron. suff. of 3rd pers. sg., him, her, it, his, its; it is usually affixed to an adv. or conj.; e.g., 𐭠𐭣𐭥𐭥 *adaḱ-aš*, 𐭠𐭣𐭥𐭥 *ka-š*, 𐭠𐭣𐭥𐭥 *kē-š*, 𐭠𐭣𐭥𐭥 *yī-š*, 𐭠𐭣𐭥𐭥 *ē-š*. pl. 𐭠𐭣𐭥𐭥 *šān*.

𐭠𐭣𐭥𐭥 : *dēv.* demon, devil, often the personification of the evil passion, or a physical evil. 1,2,3.

𐭠𐭣𐭥𐭥𐭥 : *dēvān.* pl. of 𐭠𐭣𐭥 *dēv*, Av. *daēva*. See above. Sass. Inscr. 𐭠𐭣𐭥𐭥𐭥 *šēdān*. 1,2,3.

𐭠𐭣𐭥𐭥𐭥 : *dēv-yaz*, *devil-worship*, *dēv-worship*, adoration of *dēvs.* from 𐭠𐭣𐭥 *dēv* and 𐭥𐭥 *yaz-* fr. *yaštan*, to worship; Av. *daēvayāza-*. 54.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥 : *dēv-yaz-baharān.* associates of the *dēv-worship* from *dēv* 𐭠𐭣𐭥 + *yaz* 𐭥 + *baharān* 𐭠𐭣𐭥𐭥 fr. *bahr*, Av. *baxšdra-* share, part., associates; 2) It maybe derived from 𐭠𐭣𐭥 *dēv* + *yaz baharān.* from inf. 𐭠𐭣𐭥𐭥𐭥, Ir. 𐭠𐭣𐭥𐭥 *yaštan*, to adore, to worship, meaning, worshippers of the *dēvs*, adorers of the *dēvs*. Freiman reads *dēv-či bahrān*. 54.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥 : *dēvēsnih.* it is sometimes written 𐭠𐭣𐭥𐭥𐭥𐭥, *dēv-worship*, *devil-worship*. 4.

𐭠𐭣𐭥𐭥𐭥𐭥 : *šāyīkīk.* adj. worthy, able, capable, ruling, decent, from inf. 𐭠𐭣𐭥𐭥𐭥 *šāyistan*, to be fit, to be proper, to suit. Cf. Tavadia, Sur Saxvan,

Šāyanday; See f.n. under translation. Freiman reads *dahīkik* and compares it with Av. *daha-kācā* in Yas. XI. 6. 43.

𐬰𐬀𐬭𐬀: *šān*. pl. of 𐬀. pron. suff. of 3rd. pers pl. them, theirs, their, they. Cf. 𐬰𐬀𐬭𐬀-𐬀𐬭𐬀 *šān*-*šān*. 54.

𐬀𐬭𐬀𐬭𐬀: *šātīh*. n. gladness, pleasure, happiness, from *šāt*, glad, pleased, happy + 𐬀 abst. n. suff. Cf. the usual concluding sentence of the text - *fražapt pat sūt ut šātīh ut rāmišn*. Av. *šāiti-*.

𐬀𐬭𐬀𐬭𐬀𐬀: *hīlēt*. imperat. 2 pl. of 𐬀𐬭𐬀𐬭𐬀, *hištan*, to leave. forsake, to let go, leave ye. 36.

𐬀𐬭𐬀𐬭𐬀𐬀𐬀: *hīlēt*. 𐬀𐬭𐬀𐬭𐬀 from inf. 𐬀𐬭𐬀𐬭𐬀𐬀, *hištan* + 𐬀 verbal term; see 𐬀 above; imperative 2 pl. = do you neglect, do you forsake. 56.

𐬀𐬭𐬀𐬭𐬀𐬀𐬀: *hilišn*. n. from 𐬀𐬭𐬀𐬭𐬀𐬀 *hištan*; here the word is *participium necessitatis* from 𐬀𐬭𐬀𐬭𐬀𐬀, *hištan* + 𐬀 verbal particle. to be relinquished, should relinquish, should forsake, should let go. 28.

𐬀𐬭𐬀𐬭𐬀𐬀𐬀: *dēvān*. pl. of 𐬀𐬭𐬀, *dēv*. *dēvs*, demons. 54.

𐬀𐬭𐬀: *drōt*, *drūt*. n. welfare, prosperity, peace, salutation. Ir. 𐬀𐬭𐬀 Cf. the last sentence 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀 𐬀𐬭𐬀 𐬀𐬭𐬀. See FrP. p. 82.

𐬀𐬭𐬀: *sāl*. a year. Av. *sarəda-*, (derived from Av. *sarəδ*; Skr. *śarād*, autumn, year). Ir. 𐬀𐬭𐬀 *sāl*. 34.

𐬀𐬭𐬀𐬭𐬀: *sālak*. adj. years of age, years old, always appealed to numeral; e.g. 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀 Sec. 1. Ir. 𐬀𐬭𐬀 1.

𐬀𐬭𐬀𐬭𐬀𐬀𐬀: *škufīh*. n. difficulty, perplexity; Skr. tr. *mahā - klēśatā*, *mahat - kaṣṭa*. 42.

𐬢𐬀: *nām*. n. name, fame, renown. Ir. 𐬨. 54.

𐬱𐬀: *šap*. Ideog. 𐬱𐬀, night. pl. 𐬱𐬀𐬀. Av. *xšapan-* or *xšapar-*. 8.

𐬵𐬀𐬵𐬀: *vēhān*. the faithful, the good. pl. of 𐬵𐬀 *vēh*; Tavadia (Sur Saxvan p. 50. para 2.) says that *vēhān* occurs for the Mazda-worshippers and as such it can be an abbreviation of *vēh-dēnān*, rendered by "light religion", following Hertel. Sass. Inscr. 𐬵𐬀𐬵𐬀 Ir. 𐬵𐬀𐬀. 1,2,18,44,54.

𐬵𐬀𐬵: *šathr*, *šahr*. city, realm; Sass. Inscr. 𐬵𐬀𐬵𐬀 or 𐬵𐬀𐬵𐬀 *šatri-*; Av. *šōiθra-*. Skt. *khshetra-*. pl. 𐬵𐬀𐬵𐬀𐬵 *šakrīhā*. 39.

ERRATA ET CORRIGENDA.

P. No.		Incorrect	Correct
5	foot note 42	suggest	suggests
6	sec. 29 l. 2	𐭠𐭣𐭥𐭥𐭥	𐭠𐭣𐭥𐭥𐭥
7	sec. 35 l. 3	𐭠𐭣𐭥𐭥𐭥	𐭠𐭣𐭥𐭥𐭥
8	sec. 37 & sec. 40 l. 3	𐭠𐭣𐭥𐭥𐭥	𐭠𐭣𐭥𐭥𐭥
	foot note 67	conected	corrected
12	sec. 56 l. 1	𐭠𐭣𐭥𐭥𐭥	𐭠𐭣𐭥𐭥𐭥
	sec. 59 l. 2	insert f.n. no. 93 on	𐭠𐭣𐭥𐭥𐭥
13	sec. 1 l. 9	<i>ziyān</i>	<i>ziyān</i>
	sec. 2 l. 1	<i>hamētōnīh</i>	<i>hamētōnīh</i>
	sec. 3 l. 3	<i>avīn</i>	<i>avīn</i>
	l. 4	<i>Amhrspandān</i>	<i>Amahrspandān</i>
14	sec. 11 l. 2	<i>haruisp</i>	<i>harvisp</i>
	sec. 15 l. 1	<i>apēgumāmn</i>	<i>apēgumān</i>
	l. 2	<i>Sōšyyns</i>	<i>Sōšyans</i>
15	sec. 21 l. 1	<i>kēnd</i>	<i>hēnd</i>
	sec. 23 l. 4	<i>apegūman</i>	<i>apēgumān</i>
	sec. 25 l. 1	<i>mēnišnān</i>	<i>mēnišn</i>
	sec. 27 l. 2	<i>volumān</i>	<i>voluman</i>
16	sec. 29 l. 2	<i>gūβišn</i>	<i>gōβišn</i>
	sec. 39 l. 1	<i>ān ān</i>	<i>ān</i>
18	sec. 52 l. 1	<i>mēnišn</i>	<i>mēnišn</i>
	sec. 54 l. 4	<i>sētā-ān</i>	<i>dēvān</i>
	sec. 54 l. 11	after <i>handōžišn</i> the following sentence is omitted : <i>ut pat bālistānīh omēt pas-</i> <i>sandēnišn, ut pat xēm vēhīh handōžišn.</i>	
19	sec. 5 l. 2	<i>zādišn</i>	<i>zādīh</i>
20	heading	Sags	Sages
22	sec. 15 l. 2	<i>Sōšans</i>	<i>Sōšyans</i>
24	foot note 17 l. 1	<i>vaišta</i>	<i>vahišta</i>
	l. 3	<i>ulterance</i>	<i>utterance</i>
		<i>zov</i>	<i>zor</i>
28	sec. 53 l. 3	follaw	follow

P. No.	Incorrect	Correct
33	سندھ	سندھ
43	under سوسو	سوسو
46	سوسو	سوسو
48	<i>hajaman</i>	<i>hanjaman</i>
	passessive	possessive
52	thise	this
56	<i>apē-gumān-iha</i>	<i>apē-gumān-iḥā</i>
61	preposition	preposition
62	سوسو	سوسو
	obrious	obvious
63	سوسو	سوسو
68	<i>andur</i>	<i>andar</i>
71	love	lore
73	religious	religions
74	Helfsbuch	Hilfsbuch
75	سوسو	سوسو
77	under سوسو	after region, insert 6
	Solemnizar	solemnizer
82	<i>naiya</i>	<i>nairya</i>
87	versian	version
100	سوسو	سوسو
101		insert the word means after <i>spēnak</i> and before exercising
104	domonion	dominion
	سوسو	سوسو
111	سوسو ~ سوسو	سوسو ~ سوسو
115	<i>śakrihā</i>	<i>śahrīhā</i>

